Lessons Bukhâri Sharîf

Hadhrat Maulana Shah Abdul Hamid Is'haq
Sahib Dâmat Barakatuhum

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بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِه مُحَمَّدٍ وَّاٰلِه وَاَصْحَابِه اَجْمَعِيْنَ، اَمَّا بَعْدُ

INTRODUCTION

This book is a series of lectures delivered by my honourable ustâdh and sheikh, Hazrat Moulana Abdul Hamid Ishâq Saheb (dâmat barakâtuhu) to the final year students, in the beginning of the final year. One chapter of Bukhâri Sharîf is taught to the students, in which Hazrat Moulana's experiences of life, lessons he learnt from his elders and beneficial points of islâh (reformation) are explained, which will guide each and every person to the object of his life, which is to acquire the pleasure of Allâh ﷻ. These lessons are not taught as students are formally taught, with deep academic and theoretical discussions. Here, more emphasis is placed on imbibing within oneself noble qualities, removal of evil qualities, cultivation of taqwâ and preparation for the life of the hereafter, which is the actual soul and object of knowledge.

The lessons are delivered in the Urdu language, which has been translated into English, but not verbatim. At places, certain sentences were placed earlier or later, and slight changes might have been made to keep the flow of the text.

We make duâ that Allâh ﷻ accepts this weak effort, forgives us for our shortcomings, makes this work a means of our reformation and salvation. May Allâh ﷻ keep Hazrat's shadow over us for a long time, and let the ummah continue to benefit tremendously from him! Âmîn

BRIEF BIOGRAPHY OF IMÂM BUKHÂRI

Name: Abu Abdullah Muhammad son of Ismâîl, son of Ibrâhîm, son of Mughîrah, son of Bardizbah Al-Ja'fî Al-Bukhâri

Title: Amîrul-Mu'minîn fil hadîth (the leader of the believers in hadîth)

Physical description: He had a slim build and was of medium height. He was blessed with qualities of abstinence and piety from an early age. He inherited a large sum of wealth from his father, which he subsequently spent in the path of Allâh on other ulamâ and students. His diet was minimal. He was very intelligent and knowledgeable. His memory was unequalled; at the age of sixteen, he had memorized all the books of Abdullâh ibn Mubârak and Wakî'.

Birth: 13th Shawwâl 194 A.H. after Jumuah Salâh in Bukhâra.

Imâm Bukhâri was born blind. His mother was a very pious and ardent worshipper who constantly supplicated for her son. One day, she saw Ibrâhîm ﷺ in a dream, who told her, "On account of your constant crying and supplicating for your son, Allâh ﷻ will cure his blindness. When she awoke in the morning, she discovered that her son had been cured and was able to see again."

Education and upbringing: His father Ismâîl passed away while he was in his childhood and his mother then saw to his upbringing. It was in his childhood days that he was infused with a great zeal and desire for the acquisition of knowledge and the science of hadîth. Imâm Bukhâri رحمه الله was once asked how old he was when it first occurred to him that he should memorize hadîth. He replied that he was ten years old.

At this young age, he began sitting in the discourses of the muhaddithîn. One day, it so happened that he was sitting in the discourse of Allâmah Dâkhili, who was one of the senior muhaddithîn of Bukhâra and whose discourses were attended by a multitude of people, when he narrated the chain of narration of a hadîth in the following manner,

سفيان عن ابي زبير عن ابراهيم

Sufyân narrated from Abu Zubair, who narrated from Ibrâhîm

Imâm Bukhâri ﷺ interjected, "Abu Zubair did not narrate any hadîth from Ibrâhîm." On hearing the voice of Imâm Bukhâri, Allâmah Dâkhili was slightly annoyed. However Imâm Bukhâri, very respectfully, asked Allâmah Dâkhili to recheck its chain of narration if he has it recorded. When Allâmah Dâkhili rechecked his record of the hadîth, he discovered that Imâm Bukhâri was correct and he asked, "O child! What is its correct chain of narration then?" Imâm Bukhâri replied,

زبير عن عدي عن ابراهيم

Zubair narrated from Adi, who in turn narrated from Ibrâhîm

Allâmah Dâkhili then acknowledged his error.

Imâm Bukhâri ﷺ began his journey at the age of sixteen even though he had already begun seeking knowledge and listening to hadîth prior to this from the age of ten.

This began when Imâm Bukhâri ﷺ went to perform Hajj in the year 210 A.H. along with his mother and elder brother, Ahmad. After completing Hajj, his mother and brother returned to

Bukhâra, and Imâm Bukhâri ﷺ remained in Makkah Mukâramah in order to seek knowledge.

Imâm Bukhâri ﷺ said, "I went to Syria, Egypt, twice to Jazîrah, four times to Basra. I spent six years in Hijâz, and the number of times I went to Baghdad and Kufa with the muhaddithîn, I cannot even count."

Places he went to acquire the knowledge of hadîth: Makkah Mukarramah, Madînah Munawwarah, Syria, Bukhâra, Marw, Balkh, Herat, Rai, Nishhâpur, Baghdad, Wâsith, Kufah, Egypt, Jazîrah, Asqalân, Hims.
Imam Bukhâri ﷺ had approximately 1800 teachers from whom he recorded hadîth.
The number of students who benefited directly from Imâm Bukhâri ﷺ number approximately 90000, which included pioneers in various sciences of dîn as well as the following authors of the Sihâh Sittah: Imâm Muslim, Imâm Tirmidhi and Imâm Nasâi.
Amazing memory:
1.) Imâm Bukhâri ﷺ was gifted with a photographic memory such that if he read a book once, he would have all its contents memorized.
2.) Imâm Bukhâri ﷺ himself stated that he had memorized one hundred thousand sahîh ahâdîth and two hundred thousand that were not sahîh.
3.) When Imâm Bukhâri ﷺ arrived in Baghdad, the muhaddithhîn gathered together and decided to test the memory of Imâm Bukhâri ﷺ. They took one hundred ahâdîth and mixed up their

chains of narration, whereby each one of them memorized ten ahâdîth with its correct chain of transmission. When Imâm Bukhâri ﷺ arrived, they narrated the ahâdîth to him (with the changed chain of narration) and to each of the ahâdîth, he replied, "I do not know it." After they had finished relating all one hundred ahâdîth, Imâm Bukhâri ﷺ addressed each one of them, one at a time saying, "The hadîth you related is not like that, but reported in this manner…"and he rectified the chain of narration of each of the one hundred ahâdîth that they related. Imâm Bukhâri ﷺ first mentioned the incorrect manner they had narrated it in and thereafter the correct manner that it should be narrated with. All of them were forced to acknowledge the superiority and excellence of Imâm Bukhâri ﷺ.

Hafiz Ibn Hajar expressed his astonishment at this incident saying, "My astonishment is not on account of Imâm Bukhâri ﷺ narrating these ahâdîth with their correct chains of narration, but that Imâm Bukhâri ﷺ memorized the incorrect manner that they had narrated it in after hearing it only once.

Piety

1.) Imâm Bukhâri ﷺ said, "I have never backbitten any person since the day I learnt that backbiting is harâm." He also said, "No person will be able to seize me on the Day of Qiyâmah on account of backbiting."

2.) On one occasion, Imâm Bukhâri ﷺ was travelling by boat and he had in his possession one thousand dirhams. A swindler posed as an admirer and friend of Imâm Bukhâri ﷺ, and Imâm Bukhâri ﷺ in turn, trusting him, informed him of the money he had in his possession. The next morning, the deceptive person awoke crying

and weeping, claiming that someone had stolen his thousand dirhams. It was decided that everyone on the ship will be searched. As soon as Imâm Bukhâri ﷺ learnt of this, he quietly threw the bag of coins into the sea. After searching everyone on the ship and the coins were not found, they expressed their condolence to him on losing his money. This deceptive man then went to Imâm Bukhâri ﷺ and asked him what had happened to the thousand dirhams he had in his possession and Imâm Bukhâri ﷺ replied that he had thrown it into the ocean. The man was astonished and said, "Such a great amount of wealth, you just threw it into the ocean!"

Imâm Bukhâri ﷺ replied, "The reputation of reliability which I have spent my entire life building is my actual wealth, I did not wish to destroy that for a few dirhams."

3.) Once Imâm Bukhâri ﷺ invested some of his money into an undertaking so that preoccupation with worldly income will not distract him from his scholastic responsibilities. On one occasion, the person who he had given his money to, approximately 25000 dirhams, left the country. People urged Imâm Bukhâri to report that person to the authorities so that he would at least get his wealth back, but Imâm Bukhâri ﷺ refused to do so saying, "If I seek the assistance of the authorities today to get my wealth back, then tomorrow they will attempt to impose upon me in my dînî activities; I cannot allow my knowledge and my dîn to be destroyed in exchange for greed of this world."

4.) It was the practise of Imâm Bukhârî ﷺ to recite thirteen rak'ats of tahajjud and witr salâh in the last portion of the night. In Ramadhân, he would perform tarâwîh salâh with his students and then still spend a third of the night in ibâdah. He used to

complete the recitation of the entire Qurân in three nights, and make a completion of the Qurân close to iftâr every day. After each completion, he used to say, “Supplications are accepted after the completion of the Qurân.”

SAHÎH BUKHÂRI

1.) The number of ahâdîth in Sahîh Bukhâri is 7275 with repetition and 2513 ahâdîth without repetition. (There are many different views regarding the number of ahâdîth. This is the view of Allâmah Taqiyuddîn Subki ﷺ.)

2.) Many reasons have been given for the compiling of this book, but the most famous is that once Imâm Bukhâri ﷺ was sitting in the company of his Shaikh, Ishâq ibn Rahawai, and various compilations of ahâdîth were being discussed. Ishâq ibn Rahawai said, “How excellent would it be if one of you were to compile a book only containing “Sahîh ahâdîth.” Immediately upon hearing this, Imâm Bukhâri was determined to compile such a book.

Some ulama have mentioned another reason: Imâm Bukhâri ﷺ saw Rasulullâh ﷺ in a dream and he was standing over Rasulullâh ﷺ fanning him. When he enquired from ulamâ the interpretation of this dream, they informed him that it meant he would separate the sahîh ahâdîth of Rasulullâh ﷺ from the fabrications. It was this dream and the desire of his Sheikh that prompted him to begin this great work. All praises belongs to Allâh ﷻ for this great favour.

Unique traits of Sahîh Bukhâri:

1.) This was the first book written only having sahîh ahâdîth.

2.) Ulamâ are unanimous that the most authentic compilations of hadîth are firstly 'Sahîh Bukhâri' then 'Sahîh Muslim'. Ulemâ are also in agreement that 'Sahîh Bukhâri' is superior to 'Sahîh Muslim' and more beneficial and that it is 'The most authentic book after the Qurân'.

3.) Imâm Bukhâri ﵀ wrote it over a period of sixtîn years.

4.) Imâm Bukhâri ﵀ selected the ahâdîth from 600000 ahâdîth.

5.) Before writing every hadîth, he would perform ghusal and two rak'ats of salâh.

6.) The chapters were written while sitting betwîn the grave and mimbar of Rasulullâh ﷺ. The ahâdîth were written in different cities like Bukhâra, Basra, Makkah Mukarramah, etc.

7.) After completing the book, Imâm Bukhâri ﵀ presented it before his mashâikh; Imâm Ahmad ibn Hambal, Yahya ibn Ma'în and Ali ibn Madîni, who all praised it and testified to its authenticity.

8.) Rasulullâh ﷺ referred to it as 'My Book' in a dream seen by Allâmah Abu Zaid Marwazi.

9.) Whenever 'Sahîh Bukhâri' is recited in times of difficulty or trouble, Allâh ﷻ removes ones difficulty.

10.) Sahîh Bukhâri contains 22 Thulâthiyât ahâdîth, in which 20 ahâdîth have been narrated by the students of Hanafi scholars.

Demise: Imâm Bukhâri ﵀ passed away on Îdul-Fitr after Esha salâh in 256 A.H. at the age of 62. He is buried in Khartang, which is in Samarqand. Imâm Bukhâri ﵀ had no children. After his burial, a beautiful fragrance of musk could be perceived coming from his grave for a number of months and people would take sand from his grave as a token of blessing.

BRIEF BIOGRAPHY OF HAZRAT MAULANA SHAH ABDUL HAMID IS'HAQ SAHIB (DAAMAT BARAKAATUHUM)

(Principal of Daarul Uloom Azaadville, South Africa and a Senior Khalifah of Hazrat Maulana Shah Hakeem Muhammad Akhtar Sahib ﵀)

Hazrat Maulana Abdul Hamid Ibn Ibrahim Is'haq Sahib (D.B) was born on the 24th of Shawwal 1364 AH (20th September 1946) on the auspicious day of Jumuah at 1 p.m. (the time of Jumuah) in Primrose, a district of Germiston, on the East Rand, as recorded by his father on the back of his birth certificate.

Hazrat Maulana Sahib grew up in difficult conditions. The dwelling of Hazat Maulana's family was a stable which had been converted into a house.

At the young age of nine, Hazrat Maulana lost his mother, Amina. (May Allah Ta'ala shower her Qabr with His mercy!)

Maulana attained his Maktab education at Madrasah Quwwatul-Islam in Germiston. Amongst his Asaatizah, were: Maulana Fakhruddin Sahib ﵀, Hafiz Muhammad Salloo Sahib ﵀, Maulana Ahmed Bera Sahib ﵀ and Apa Zubeida ﵀.

Maulana attended the Singh Indian Primary School in Germiston up to standard five (1370-1376/1952-1958). Thereafter, he proceeded to William Hills High School in Benoni where he completed his Matric (1377-1381/1959-1963). In 1382/1964 (at the age of 17), Hazrat Maulana enrolled at the Waterval Islamic Institute (Mias Farm) to study the Aalim Course.

There, over a period of five years, Maulana studied various Kitaabs, including Hidâyah Awwalain and Jalâlain, under the expert tuition of Asâtiza such as: Mufti Ibrahim Sanjalwi Sahib ﵀, Mufti Bashir Sanjalwi Sahib ﵀, and Maulana Ibrahim Mia Sahib ﵀. During this very period Maulana utilized whatever free time was available for the memorisation of the Quraan Majeed which he completed under the renowned Ustâdh of Hifz, Hazrat Hafiz Abdur Rahmaan Mia Sahib ﵀.

Thereafter in 1388 AH (1969), at the age of 22 Maulana travelled to India and took admission in the world famous institute, Darul Uloom Deoband. The following year (1389) Hazrat Maulana completed the Âlim-Fadhil course, studying Bukhâri Sharief under Hazrat Maulana Fakhruddin Sahib ﵀ and Mufti Mahmud Hasan Gangohi Sahib ﵀.

After qualifying, Maulana spent an additional year at Deoband, solely to make effort on the Quraan Majîd (revision and Tajweed.)

When Hazrat Maulana had arrived in India, Maulana took Bay'at at the hands of Hazrat Shaikhul Hadeeth, Maulana Muhammad Zakariyyah Sahib ﵀ and had established an Islaahi Ta'alluq with Hazrat Mufti Mahmud Hasan Gangohi Sahib ﵀. Before returning to South Africa, Hazrat Maulana went to Saharanpur to spend Ramadaan in the auspicious company of his mentor. It was during this period that Hazrat Maulana was informed of the passing away of his father, Ibrahim Bhai, who had passed away

on the 29th of Ramadan at the age of 63, due to a heart attack. (May Allâh ﷻ shower his Qabr with His Mercy!)

On his return from India, Hazrat Maulana took up the post of Imamat at the Germiston Masjid. Together with Imamat, Maulana taught Maktab and later taught Hifz, and devoted himself to the effort of the Tablighi Jamaat.

Maulana had a great fervour and interest to translate the Kitaabs and great works of our Akâbirîn (religious elders) from the Urdu language into English. For this, Maulana thought that he should do a course in journalism so that he may have a better command of the language, etc. On application for the course, he was informed that a bachelor's degree had to be done first. Maulana thus did his B.A.with Unisa, through correspondence.

In 1396 (1976), after completing his B.A. with distinctions, majoring in Arabic and Linguistics, Maulana spent 1 year in Jamaat, in Pakistan, India and Sri Lanka, together with his wife.

After completion of the 1 year in Jamaat, the Rand Afrikaans University approached Mias Farm as they required a lecturer in Islamic studies. Mias Farm referred them to Hazrat Maulana.

Maulana made mashwarah concerning this with the Ulama of Mias Farm, as well as with Marhoom Bhai Padia Sahib ﷺ. It was eventually decided that Maulana accept the offer. Thus, Maulana became a lecturer at RAU. Maulana not only lectured the students, Maulana also taught lecturers from the Pretoria

University, Potchefstroom University, University of the Witwatersrand (Wits) and other Universities.

During this period, RAU offered Maulana the option to do his BA Honours, which he did. Maulana lectured at RAU in 1977 and 1978. The University, being pleased with Maulanas results, registered him for his M.A. and doctorate for which only one thesis each had to be written.

After having accepted the post, and whilst studying, Hazrat Maulana realized that the university had only requested for Maulana to come in as a lecturer, to further their agenda to harm Muslims. Since then, Maulana has publicly repented for studying for these degrees and lecturing at the university, and hopes that would be an eye-opener for others.

Thereafter in 1979, Maulana left for his second one-year, travelling to countries such as Holland, Belgium, Turkey, France and the UK. On return, Maulana gave up university studies and lecturing, and continued with Imamat, teaching Hifz and the Aalim Course in Germiston.

In 1401 (1981), many more students desired to do the Aalim Course under Maulana. Great efforts were made to accommodate them in Germiston, but this did not materialize.

In the Khanqah of Hazrat Shaikhul-Hadeeth, Maulana Muhammad Zakariyyah Sahib ﷺ, mashwarah took place as to Maulana moving to Azaadville to establish a Darul Uloom there. Finally in

1402(1982) Maulana moved to Azaadville and established the Darul Uloom there, with the Fadhl (grace) of Allâh ﷻ.

In 1994, Hazrat Maulana took bayat to Hazrat Aarif-Billah Shah Maulana Hakim Muhammad Akhtar Sahib ؒ. Hazrat Maulana thereafter accompanied his honourable Shaikh for Umrah. On the Mubarak day of Jumuah, in front of the Kabah Sharief, in front of the Mizaab-e-Rahmat, after the Asr Salaah, Maulana was blessed with Khilafat.

Despite old age, illness, and the responsibilities of the Darul-Uloom, which rest upon Hazrat Maulanas shoulders, Hazrat Maulana's deep hearted passion to spread the message of the love of Allâh ﷻ has caused Hazrat Maulana to travel the length and breadth of his country as well as many countries of the world.

أَلْحَمْدُ لِلَّهِ، نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ نَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَ صَحْبِهِ و بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا اَمَّا بَعْدُ فَقَدْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : إِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

و بالسند المتصل الي أمير المؤمنين في الحديث الامام الهُمام محمد ابن اسماعيل البخاري رحمه الله تعالى و نفعنا الله بعلومهم آمين – قال.....

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ»

This hadith is referred to as musalsal-bil-awwaliyah. This is the first hadith which the ustadh (teacher) teaches his students normally. My sanad in this hadith goes to Hazrat Shaikul Hadith, Moulana Muhammad Zakariyya Sahib ﷺ, Qari Muhammad Tayyib Sahib ﷺ, Moulana Abdul Ahad Sahib ﷺ, my ustadh of Abu Dâwûd, Mufti Mahmood Sahib Gangohi ﷺ, and my Shaikh, Hazrat Moulana Shah Hakim Akhtar Saheb ﷺ.

This is the first hadith I heard from them, and this is the first hadith they heard from their ustadhs. It is my request, in fact, a command to narrate this hadith first to your students so that this continuation can carry on.
The translation of the hadith is as follows,

"Ar-Rahman (Allâh ﷻ, the Most Merciful) has mercy on those who show mercy. Have mercy on those on the earth, the Being whose control lies over the heavens will have mercy on you."

We are all in need of Allâh ﷻ's mercy. One extremely easy manner to acquire this mercy is to have mercy on others: spouses show mercy to each other, parents should show mercy to their children, and as a result, one will draw the mercy of Allâh ﷻ.

Hazrat Shaikhul Hadith Moulana Zakariyya Saheb ؒ rebuked one servant of his, who then requested Hazrat to forgive him. Hazrat said, "You are always troubling me. For how long should I bear this attitude of yours?" Hazrat Moulana Ilyas Saheb ؒ was sitting close by. He whispered into his ear, "Moulana, to the extent that you want Allâh ﷻ to forgive you, forgive His servant's in this world." So, as we want Allâh's mercy, we should shower mercy on others.

Our Shaikh, Hazrat Moulana Shah Hakîm Akhtar Sahib ؒ used to say that Allâh ﷻ bestows knowledge as a result of His mercy. Allâh ﷻ states,

الرَّحْمٰنُ عَلَّمَ الْقُرْآنَ

Ar-Rahman has taught the Quran. (Rahmân verse 1-2)

Due to Allâh's quality of mercy, Allâh ﷻ has taught man knowledge. The fountainhead of all knowledge is the Qurân. In this, there is an indication that in the teaching of this knowledge, the quality of mercy and compassion should be foremost. One should not teach harshly, with beating and using harsh language. One should teach with great love and compassion. We find that the home environment of those children who come today to our maktabs and madrasahs are completely alien to Islamic values and principles. There is generally no salâh in their lives, their dressing and hairstyle is completely westernised. If one teaches them with compassion and mercy, then these students will be won over and they will benefit. Allâh ﷻ tells Nabî ﷺ,

وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ

If you were harsh and hard hearted, they would have run away from you. (Âl-Imrân verse 159)

Whether we are lecturing, teaching in maktabs or engaged in the islâh (reformation) of any person, we should always keep this quality of mercy before us. By this, we will draw the mercy of Allâh ﷻ upon ourselves.

The highest form of this mercy will become manifest when we teach people dîn. If a person only worries about the worldly conditions of people, then whilst this is commendable and rewarding, we should remember that one's worldly needs will never come to an end. When a person has dîn in his life, then Allâh ﷻ will sort out his worldly affairs as well.

Sahl Ibn Sa'd ﷺ narrates, "A man came to Nabî ﷺ, complaining to him of poverty and straitened circumstances. Nabî ﷺ said to him, "When you enter your home, then make salâm, irrespective of whether anyone is there or not. Then send salâm upon me and recite Surah Ikhlâs (i.e. قل هو الله احد till the end of the surah) once." The man practiced upon this due to which Allâh ﷻ granted him such abundance in his sustenance that (besides his own needs) he was able to spend on his neighbours and close family members." (Al-Qawlul-Badî') So, this is the greatest mercy we can give to mankind. We should learn this hadith, practise upon it and convey it to others.

INTRODUCTION

Before starting the ahadîth, a small introduction pertaining to the importance of ahâdith will be mentioned. Firstly, understand that Allâh ﷻ has sent us into the world. No one came of his own accord. Now, once this is understood, then automatically this question will come to mind, "Why was I sent?" If somebody sends you somewhere, you will immediately ask, "Why?" By means of one's physical senses, one can never understand why he has been sent here. These physical senses will assist one in worldly matters. However, the object of one's life, the life of the hereafter, etc. could only be understood by divine revelation or *wahî*. For this reason, Allâh ﷻ continuously sent down religious scriptures in different eras and times, with the Ambiyâ ﷺ. The Qurân has been granted to us. To follow the Qurân Sharîf, Allâh ﷻ sent Rasulullâh ﷺ as a practical guide. His words and actions have been compiled together in the form of ahâdîth and are an explanation of the Quran Sharîf. This shows the importance of

studying ahâdîth, which will direct a person towards understanding the object of his life. The actual objective of one's life is to gain the pleasure of Allâh ﷻ, to gain the recognition of Allâh ﷻ, and to gain the love of Allâh ﷻ. The object of life is not this world, but the life of the hereafter.

Our Shaikh ﷺ used to say, "If this world was our objective, we would not have passed away and left this world." Since our object is the hereafter, we will not pass away there. This world is but a preparative ground for the hereafter. There is a famous saying in Arabic,

الدُّنْيَا مَزْرَعَةُ الآخِرَةِ

The world is a farming ground for the hereafter.

Once, a person has understood this, then he wants to know how to please Allâh ﷻ and how to prepare for the hereafter. This is Allâh ﷻ's great favour upon us that He has shown us the method of pleasing Him. Normally, to please someone is difficult as the person does not inform you as to what pleases and displeases him. You have to apply your mind and try to figure it out yourself. Allâh ﷻ and Rasulullâh ﷺ, in great detail, have explicitly mentioned the manner in which one can please Allâh ﷻ. This is His great kindness upon us.

Allâh ﷻ thereafter commanded Rasulullâh ﷺ,

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

O messenger, convey whatever has been revealed to you from Your Sustainer. (Mâidah verse 67)

Rasulullâh ﷺ completed his duty, by conveying that which he was commanded to propagate. In Hajjatul-Wada', he asked the Sahabah ﷺ whether he had fulfilled his duty. When they replied in the affirmative by saying,

نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ، وَأَدَّيْتَ، وَنَصَحْتَ

We testify that you have conveyed the message, fulfilled (the trust), and advised (us).

He ﷺ remarked, "O Allâh, You be witness." (Muslim, Abû Dâwûd)

This *wahî* is the trust which Rasulullâh ﷺ conveyed to his ummah. It is by this revelation that a person will understand who Allâh ﷻ is, who Rasulullâh ﷺ is, the value and status of his parents, etc. This cannot be learnt in any university or school. Since this knowledge is the most superior, if any person gives preference to any other knowledge after acquiring the knowledge of dîn, then he has done great injustice and shown ingratitude to this knowledge. This is the only true knowledge which is worthy of being termed knowledge.

This revelation came down to us from Allâh ﷻ, via Jibrâîl ﷺ, to Rasulullâh ﷺ and then to the entire ummah by means of sanad. This is one speciality of Islâm, that our chain links right up to Nabî ﷺ. Every teacher of hadith states that he heard the hadith from his ustâdh who heard it from his ustâdh, which eventually reaches Rasulullâh ﷺ. Every name in this golden chain is protected and preserved.

We find that people generally know their parents and grandparents. However, there is no knowledge of those ancestors

before them. It is only the Sayyid families generally who have a proper record of their ancestral line up to Rasulullâh ﷺ. However, our academic linkage to Rasulullâh ﷺ has been so well preserved. Similarly, our spiritual linkage to Rasulullâh ﷺ in tasawwuf has been preserved till today.

This sanad is what is referred to as dîn. It is what a person learns from his ustâdh what he learnt from his ustâdh, until Rasulullâh ﷺ. Dîn is not in following one's logic and intellect. This point should always be kept in mind.

The first link in this golden chain were the Sâhâbah ﷺ. They made great sacrifices to convey the knowledge of dîn to us, so much so that a Sahabî would narrate a hadith in his dying moments, due to fear of leaving the world with the sin of concealing knowledge. They conveyed the whole of dîn to the next generation. Thereafter the fuqahâ, muhaddithîn and sufiya made great efforts in their eras to transmit this knowledge to us in its pristine purity. They had to undergo great hardships, sacrifices and tolerate criticism whilst imparting this knowledge, but they continued with steadfastness. They have greatly favoured us, and we are forever indebted to them. We should therefore always remember them in our duas. When the name of a Sahabî is mentioned, we should say, "Radiy Allâhu anhu wa anhum" (May Allâh ﷻ be pleased be him and all of them). This is the least form of appreciation we can show.

A person will attain greater benefit if he can recite Surah Ikhlâs daily before his lessons, and convey its rewards to the souls of all

those who were instrumental in conveying this knowledge to him. One will gain great blessings in his knowledge, in his understanding and he will gain closeness to Allâh ﷻ.

Just as we make duâ for our predecessors, it is our duty to make duâ for our ustâdhs. We should not become like salafis who say, "We only accept the sahâbah," and are not prepared to accept the favours of those above them. How did one reach the Sahâbâh ؓ? There is a complete chain reaching unto Rasulullâh ﷺ. If one link breaks off, the whole chain is broken. Therefore, every person in this chain must be honoured and appreciated. If even one person is not accepted, the whole chain will be broken. This is the system of Allâh ﷻ. Therefore, have respect and honour for all your asatidhah. The more respect and honour one possesses, the more he will benefit.

I studied the first half of the kitâb under Moulana Fakhruddîn Saheb ؒ, who taught Bukhari Sharîf for approximately 40 years. After the demise of Moulana Madani ؒ, it was he who taught Bukhâri Sharîf in Deoband. Hazrat Moulana studied Bukhârî Sharîf under the tutelage of Allâmah Shah Anwar Kashmiri ؒ, as well as Shaikhul-Hind, Moulana Mahmoodul Hasan Saheb ؒ. From there upwards, the sanad is well-known. Therefore, the sanad between Hazrat Shaikul-Hind and myself is only one intermediary i.e. Moulana Fakhruddîn Saheb. In South Africa, from amongst those teaching ahâdith, perhaps there is none with such a high sanad.

As for the second half, I studied under Mufti Mahmood Saheb ﵀, who had studied under Moulana Madani ﵀, who studied under Allâmah Shah Anwar Kashmiri ﵀, who studied under Shaikhul-Hind, Moulana Mahmoodul Hasan Saheb ﵀.

One important point to note is that whenever the name of Rasulullâh ﷺ is taken, then salawât (durûd) should definitely be recited. The ulamâ have stated that the people who recite the most amount of salawât are the muhaddithûn (scholars of ahâdîth,) the teachers and students of ahâdîth. However, today it is a source of great sorrow that even the students of hadith do not recite 'Sallallâhu alayhi wa sallam', when the blessed name of Rasulullâh ﷺ is taken, whereas warnings have been sounded in this regard. Then too, one should not recite durûd just as a mere formality, but he should recite it with love and devotion. By this, he will find great blessings in the study of ahâdîth.

In Bukhâri Sharîf, a person should make an effort to understand the connection between the heading of the chapter and the hadith mentioned below it. At times, outwardly, there seems to be no connection. However, there definitely is a connection. This is similar to the connection between the various verses of the Qurân. A person needs to deeply ponder over the connection. For example, the verse,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

There seems to be no connection with the verses before and after. One connection which ulamâ have stated is that the incident of Zaid ﵁ was mentioned before. He was the adopted

son of Rasulullâh ﷺ. He was married to Zainab ؓ, but due to incompatibility, Zaid ؓ divorced her. Allâh ﷻ thereafter performed the marriage of Rasulullâh ﷺ to Zainab ؓ in the heavens. The hypocrites had a field day in passing remarks and causing trouble. Some weak-minded Muslims also fell into this trap. It was and is regarded as extremely shameless to marry one's daughter-in-law. However, Zaid ؓ was not the biological son of Rasulullâh ﷺ. Allâh ﷻ wanted to clarify an important point to the ummah that the rules regarding adopted and biological children are completely different. Rulings applicable to one's biological son do not apply to one's adopted son. Thus Zainab ؓ was not the daughter-in-law of Rasulullâh ﷺ and he could marry her. However, to remove this misconception was not an easy matter. When Rasulullâh ﷺ explained this law of Allâh ﷻ, and was ready to practically show its application, not caring in the least for the taunts and criticisms of the public, Allâh ﷻ became so pleased that He ﷻ revealed the above-mentioned verse. When this connection is understood, a person obtains great enjoyment and delight. This is with regards to the Qurân Sharif.

Allâh ﷻ had granted Imâm Bukhârî ؒ great understanding. Understanding the connection between the chapter heading and the hadith mentioned there-under is in actual fact understanding of Bukhârî Sharîf.

If a person studies Bukhâri Sharîf and Hidâyah properly, then he will find the answers against the different false sects which will continue rising. The answers are at times in the text of the Kitaab

(which the student will have to extract), and at times, in the footnotes. Furthermore, if a person studies Nurul-Anwâr and Usûlush-Shâshî correctly, then no lawyer will be able to oppose him. However, these kitâbs must be studied in such a manner that it is understood correctly which is dependent on it being taught correctly.

كتاب الرقاق

TO MAKE THE HEART TENDER (AR-RIQAQ)

The word *riqâq* is the plural of *raqîq*, which means to soften the heart. It is taught in the beginning of the year. The reason for this is that the heart should first be made soft. Once it is soft, it will easily absorb and as a result one will benefit from his knowledge. This is similar to a farmer. First he softens the ground before planting any seeds. If seeds are placed on hard ground, then they will be washed away as soon as some water flows. If the ground is softened, the seeds are placed under, and then watered plants will begin to grow, if Allâh ﷻ wills. Likewise, if a person's heart is softened, and then the seeds of knowledge are placed within him, then the plants and trees of actions will grow. If the heart is not softened, then all this knowledge will fly away before you even stand up from this gathering. Reciting these ahâdith, making the dhikr of Allâh ﷻ, tilâwat of Quran Karîm will soften the hearts of a person. They are extremely important. Even though one is engaged in studies at the present moment, he must take out some time to make the dhikr of Allâh ﷻ daily, even if it is little, so that

his heart may become soft and ready to accept the advices rendered to him.

بَاب مَا جَاءَ فِي الرِّقَاقِ وَأَنْ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ

CHAPTER: THERE IS NO LIFE (WORTH LIVING) EXCEPT THE LIFE OF THE HEREAFTER

This chapter has been titled in conformity with the hadith which will be mentioned just now in this same chapter. There is no real life and enjoyment except in the hereafter. A person should never make this life his object and aim. This world is a mere necessity. It is like the water of the ocean. Without water, the ship cannot move. However, the water should not enter the ship. Once it enters the ship, all the people therein will drown. Due to necessity, we have to utilize the things of this world. However the love of this world must never enter our hearts, else we will be destroyed.

Hazrat Moulânâ Ashraf Alî Thânwî ﷺ said, "Some foolish sufis speak ill of the world. They only quote the ahâdîth, "This world is accursed." They say that they have no relationship with this world and they say that a person must kick away the world. (لات مارو). If the same person doesn't get two rotis, he will not be able to lift up his leg to kick away the world. So this world is a necessity but should not enter the heart.

Great Sahabah ﷺ the likes of Abdur Rahmân ibn Auf ﷺ and Uthmân ﷺ were extremely wealthy. Zakat and Hajj is not only fardh (compulsory) on the wealthy. Thus, to have the things of

this world is not prohibited. To keep a ten million rand cheque in your top pocket next to your heart is not forbidden, but to allow one cent to enter the heart is forbidden.

However, this is also clear that once the things of the world come before one, the love of these things begin entering the heart. As long as a person does not make a concerted effort to remove this love, this love of the world will remain in the heart. Therefore, a person needs to realize where his final abode will be, and he has to understand, actually that is the real life worth living.

We would never have come to know of this important fact had it not been for Rasulullâh ﷺ and revelation. We would not have known the value and status of the hereafter, nor the reality of this worldly life. From this, we can understand the importance of *wahî* (revelation). Realities are understood by means of revelation.

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ ـ هُوَ ابْنُ أَبِي هِنْدٍ ـ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ ".قَالَ عَبَّاسٌ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Ibn Abbas ﷺ narrates that Rasulullâh ﷺ said, "There are two blessings which many people suffer a tremendous loss: (They are) health and free time."

which many people– Look at the eloquence of Rasulullâh ﷺ. He ﷺ did not say, "All the people," but he stated, "many people."

suffer a tremendous loss – The word '*ghabn'*(with a sukûn) refers to a deal in which a person suffers a great loss. An example of this is a person who purchases a motor vehicle, which looks appears elegant on the outside, but is completely worthless. The engine has actually been removed. Even worse, the person has paid a huge sum of money for the car. He now realizes he has been deceived and has suffered a loss. This is *ghabn*. The word *ghaban* (with a fatha) refers to a deficiency in intellect. An example of this is the person who has forgotten the everlasting life of the hereafter and puts all his efforts to acquire the enjoyments of this world. This clearly shows that a person's intellect is stunted.

Two great bounties have been mentioned in this hadith in regards to which people are deceived and suffer a great loss, since they did not take benefit from them. These two bounties are: 1.) Good health 2) Free time.

It seems as if this hadith is especially directed to students, since they are young and their health is good. At this age, whatever is eaten is digested easily. There is no apparent difficulty. A students can enjoy a heavy meal eat and thereafter sleep with ease. Later in life, in old age, a person has to be extremely cautious about the times and contents of his food, as eating incorrectly can inconvenience him throughout the night. At this time of your life, your health is excellent. Majority of you are between the ages 18 to 25. There is no real need for you to go periodically for check-ups to doctors. Your sensory organs are strong and your stomach works well.

Once a person reaches the age of 40, a decline sets in. There is slight weakness. At the age of 50, even more weakness sets in, which increases at the age of 60. Therefore greatly appreciate this time of your life. Appreciation will be by abstaining from things that are harmful to the body. For example, drugs and cigarettes – these completely destroy the body. Junk foods and takeaway foods are another source of health destroyers. We should remember that our health is a trust from Allâh ﷻ. A person should not violate this trust of Allâh ﷻ. He should thus eat correct foods and that too within the limits. Then the manner of eating too should be correct. (For further details, refer to the book Kitâbut Ta'âm of Hazrat Moulânâ (dâmat barakâtuhu) in which these matters have been clearly explained.) By this, a person's health will remain good. If a person acquires great knowledge, but is beset with sicknesses, then he is unable to gain maximum benefit from that knowledge for himself as well as others, as he will always be in hospitals, taking medication, etc. if a person looks after his health and does not destroy it with harmful substances, then he will be able to serve dîn as well as the Muslims greatly.

Another harmful practice which destroys the health is the evil action of masturbation. Together with destroying one's health, it destroys a man's virility. Later on in life, a person has great regret and has to face the consequences.

By eating foods like chicken in abundance which produce excessive heat, one's urges and desires are kindled. Simple foods do not create such urges.

The speech of youngsters regarding women, sin, etc. also destroy one's health. Whatever books a person reads and whatever he sees on his phone has an effect on him. If he sees evil and filth, then a strong urge is created within him, which causes harm to the health. When one loses his health, then never mind benefitting others, one becomes dependant on others. One's parents and spouses will now be forced to serve him.

If your health is looked after when young, then this health will remain good in old age. Those who smoke destroy their lungs. Those who are always eating takeaway fatty foods suffer from cholesterol later on. All the fried foods a person eats causes harm. The heart and lungs are eventually affected. Cold drinks are extremely harmful to one's health. These are merely the physical harms. The spiritual harms are even greater. There are so many reports of workers in these takeaways who relieve themselves and then prepare the food without washing their hands. Their urine and stool particles are mixed with the food. Don't think this to be farfetched. Once in South African Airways, traces of faeces were found in the food, even though they are known to have very high hygienic standards.

Sins causes harm to the mind. Masturbation causes memory loss and weakness in memorization. So much knowledge is acquired, but nothing is retained.

The second bounty is free time. Today, you are completely free. You have no other concerns and responsibilities. In the past eras, most of the people who studied were married. There were no boarding facilities with such an institute where one could gain all

branches of knowledge. It was difficult even to study at night, as there were no lights as is common today. Many students would sit outside on moonlit nights and study their books. They underwent great sacrifices. If a person wanted to study grammar for example, he would travel to a far-off distance to stay in the company of an expert in that field. He would have to make his own arrangements for his living quarters, as well as for the expenses of his family members. Then after completing one subject, he would proceed to another place to gain expertise in another field. Etymology, jurisprudence, the principles of jurisprudence, *hadith* and *tafsîr* were all taught in different places by different people. Great sacrifices were made. As for you, Allâh ﷻ has freed you to devote yourselves. All of these facilities are provided at one place. You do not have to worry about searching for a teacher. This is the worry and concern of the *muhtamim* to employ and find suitable teachers. He then has to give him a salary, arrange residential quarters for him and see to his needs. You have none of these worries. Here, you have no need to worry about arranging your own meals. In past times, there were no such arrangements. The washing of your clothing has been seen to. Then from home, your parents are seeing to your financial needs. According to their financial position, they send spending money for you and pay for all your expenses. They have great concern for you. Majority of you are not married, so you do not have the responsibility of a wife to look after. In short, these are two extremely great bounties, which should be valued. If then too, one does not value these opportunities, he will have none to blame but himself.

This age of yours is the most valuable time of your life. Our Shaikh ﷺ used to say that when an old person's wife passes away, and he decides to get married again, he looks for a young wife. He sends proposals to young women. They do not want old men. They too want young partners. In this way, both parties do not end up getting married. Allâh ﷻ appreciates the worship of an old man, but He really loves the worship of a person in the prime of his youth. If an old man gets married, what enjoyment will he derive from marriage? He is supposed to be opening kitâbul-janâiz, not kitâbun-nikah. The young person gets full enjoyment when he gets married. So a person can truly enjoy his worship of Allâh ﷻ in his youth. Alhamdulillah, Allâh ﷻ has taken all of you students out of evil environments and placed you in such a blessed environment. Many of your friends are living lives of sin and immorality. Allâh ﷻ has brought you here with good health and free time. Appreciate this valuable bounty. In the world some people have good health, but no free time to perform righteous deeds. Others are free, but are lying in the hospital, without sound health. You have been blessed with both of these bounties.

Generally, Allâh ﷻ grants this bounty of free time to the ulama. They have no concern for earning their livelihood. Since they are engaged in serving their communities, Allâh ﷻ places this thought in the hearts of people to provide accommodation and a comfortable wage for them.

In short, value these two great bounties. Do not be placed into deception regarding them. Only when a bounty is taken away

does man generally realize its worth. A famous Arabic proverb reads,

النِّعْمَةُ إِذَا فُقِدَتْ عُرِفَتْ

A bounty when taken away is recognized.

Alhamdulillâh, all of our eyes are in good condition. May Allâh ﷻ keep it so! However, no one thinks of this bounty. If it is taken away (May Allâh ﷻ protect us!), then only it is appreciated. We all ate just now with our own hands. May Allâh ﷻ save us from landing in a hospital where we are flat down, with drips around us. We cannot eat ourselves. Then we will appreciate this bounty. Samoosas, biryâni and a host of delicacies are before one, but he cannot do anything, since he is living off the drip.

It is a principle of Allâh ﷻ that as long as a person appreciates and values, Allâh ﷻ increases him in that bounty. Allâh ﷻ states,

لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ

If you show gratitude, then I will definitely increase you. (Ibrâhim verse 7)

If a bounty is not valued, it is eventually taken away. Therefore, value these bounties at this time in one's heart, verbally and practically. See how Allâh ﷻ will increase you in every aspect. A person who values time will be granted blessings in time. Study the lives of our elders. Moulana Ashraf Ali Thanwi ؒ is the author of over a thousand books. Hazrat would sit down and Allâh ﷻ would inspire him. It was not that he sat with a whole library of books before him. When a person values and appreciates, then Allâh ﷻ inspires and takes great work. Thanabowan in the UP

region is an extremely small village. However Allâh ﷻ let his *faidh* reach the entire world. Deoband is now a big town. When the madrassah commenced, it was extremely tiny. Its blessings have spread throughout the globe. Allâh ﷻ accepts the work of dîn from those who appreciate. He ﷻ then spreads the spiritual effects of this person not only throughout the world now, but till the Day of Judgment. May Allâh ﷻ grant us the ability to value these two great bounties!

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَة، فَأَصْلِحِ الأَنْصَارَ وَالْمُهَاجِرَة "

Anas ﷺ narrates that Rasulullâh ﷺ said, "O Allâh! There is no life worth living except the life of the Hereafter, so (please) unite the Ansar and the Muhâjirîn (Emigrants)."

No matter what a person possesses in this world, he will have to face death at some time. He will then be forced to leave behind all these bounties. Whilst living in this world, man has many worries. He fears sickness, robberies, enemies, poverty and a host of other problems. Jannah is that abode in which man will be free from all worries and sorrows. There will be no fear of sickness, old age, death and enemies. That is the true life. One should make effort for that life. One should never trade in the everlasting life and enjoyment of the hereafter for the small and temporary bounties of this worldly life.

لطف دنیا کے ہیں مزے کئی دن کے لئے مت کھو جنت کے مزہ اس کے لئے

The enjoyments of this world are but for a few days.

Do not destroy the enjoyments of Jannah for these temporary bounties.

Unite – When people are joined and united, then they can easily prepare for the Hereafter. As long as there are fights and arguments, then one's mind and heart is turned away from the Hereafter and he loses sight of his objective. The Ansâr and the Muhajirîn were two completely different tribes. They needed to be united so that they could focus their attention on spreading the dîn of Allâh ﷻ and preparing for the Hereafter. One major effort of the enemy is to create disunity in the ummah. We start fighting amongst ourselves in small matters, and major matters are left unattended. We then forget our actual aim and objective. Therefore Rasulullâh ﷺ especially made this duâ that the Sahâbah should remain united.

حَدَّثَنِي أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ، كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْخَنْدَقِ وَهْوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ وَيَمُرُّ بِنَا فَقَالَ " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ، فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ ".

تَابَعَهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

Sahl ibn Sa`d As-Sa`idi ﷺ said, "We were in the company of Allâh's Messenger ﷺ in (the battle of the) Trench (Khandaq), and he was digging the trench while we were transferring the soil (from one place to another.) He looked at us and said, 'O Allâh! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansar and the Muhâjirîn (Emigrants).' "

The Battle of the Trench (Khandaq) was an extremely severe battle in which four salah of Nabî ﷺ actually became qadha. We cannot even imagine the severe conditions which the Muslims underwent in this battle. This was the same battle in which the Sahâbah ﷺ were forced to tie stones on their bellies due to extreme hunger. When they disclosed their condition to Rasulullâh ﷺ, he raised his kurtâ and displayed to them two stones tied to his belly. Nabî ﷺ himself assisted in the digging. In such severe conditions, Rasulullâh ﷺ said, "O Allâh! There is no life worth living except the life of the Hereafter!" This means that no matter what conditions afflict a person, he should always keep before him the life of the Hereafter. When conditions of poverty, problems, and difficulties afflict one engaged in the service of dîn, then he should recite these words. They will grant him consolation, and he will understand that he will have to be patient for a few days only.

Thereafter Rasulullâh ﷺ sought forgiveness on behalf of the Ansâr and Muhajirîn as they were assisting the dîn of Allâh ﷻ. This duâ was not confined to them, but to all those who will make effort to serve and revive the dîn of Allâh ﷻ till Qiyâmah.

May Allâh ﷻ grant us the reality of the fact that this world is temporary and the Hereafter is everlasting! May He ﷻ instil in us the ability to prepare for that life and to turn our hearts away from the deception of this life! Âmîn!

بَاب مَثَلِ الدُّنْيَا فِي الآخِرَةِ

CHAPTER: THE EXAMPLE OF THIS WORLD IN CONTRAST TO THE HEREAFTER

This chapter is regarding the example of the world in comparison to the hereafter. The world is before us. Generally, our lives in this world are between sixty to seventy years, which seems to be exceptionally long. Even if we live the life of Nûh ﷺ, which was over a thousand years, it is nothing compared to the life of the hereafter. Certain people have calculated the comparison of this life of seventy or eighty years to the Day of Qiyâmah, which will be fifty thousand years. The comparison of our whole life to that day is like two minutes in a day. The life of the hereafter which is to follow is everlasting. We even state that the life of the Hereafter is forever, but we never ponder over its meaning.

Imam Ghazâlî ﷺ has given a beautiful example to illustrate the length of the life in the hereafter. He states that if the whole earth, from top to bottom, was filled with bird seeds, and a bird comes after a thousand years, takes one seed and flies away; then comes back after another thousand years and takes another seed, continuing in this manner, the seeds will eventually terminate, but after an extremely long period. However the life of the hereafter is far longer. From this example, a person can slightly gain an understanding of the length of the life of the hereafter. A person who possesses intelligence will not work for the temporary things, but for the everlasting and permanent things.

Here in this chapter, the object is to explain to us that the world is not something great, something to hanker after. It is Allâh ﷻ's great favour upon us that we merely need to make effort for 'two

minutes' and we will receive enjoyment forever and ever. This ummah has been blessed to an ever greater extent, as the rewards they will receive is far greater and superior. An example to illustrate this point has been mentioned in the ahâdith: A labourer works from Fajr to Zuhr, which is a long period. He receives a small salary. Another works from Zuhr to Asr, which is relatively a shorter period, and receives a small salary. A third person works from Asr to Maghrib, which is an extremely short space of time and receives the greatest salary. This is the ummah of Rasulullâh ﷺ, who have a short lifespan, but the rewards they receive are the greatest.

The main thing is that this reality must settle in our hearts that this world is nothing at all, and that the hereafter is everlasting and worth striving for. In comparison to the world, the hereafter is far superior with regards to quality as well as quantity (time). A person must never chase after the world. This is with regards to permissible things of the world, not things which are prohibited. That is completely out of the question. Utilize the world only to prepare for the hereafter.

وَقَوْلِهِ تَعَالَى: {أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلاَدِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ}.

Know that the life of this world is merely play (sport), futility, decoration (superficial), boasting among each other and rivalry (competition) in wealth and children. The example of this is like

rain which feeds the plants that amaze farmers. Thereafter, it dries and you will see it become yellow, only to be reduced to bits (Similarly, the world seems attractive but will soon be reduced to worthless ruins). (However, reality is)
In the Aakhirah (where) there shall (either) be severe punishment (for the Kuffaar or), forgiveness and (Allaah's) pleasure (for the Mu'mineen). The life of this world is but a commodity of deception. (It deceives people into thinking that it is the be all and end all of their existence, thereby duping them into chasing after it at the expense of their Aakhirah.)

In this verse, Allâh ﷻ, who is All-Knowing, as well as the Creator of everything, states, that this world is a mere amusement and past-time. It has no value. A hadith sharîf states that from the time Allâh ﷻ created the world, He ﷻ did not glance at it with the eyes of Mercy. The world (dunyâ) refers to that which makes a person unmindful of the hereafter and the remembrance of Allâh ﷻ. This has no value in the sight of Allâh ﷻ.

This world is a mere board-game. There is a game which young children play, called Monopoly. Somebody buys a hotel, somebody buys a filling station. A toilet is purchased by another. Some-one travels by ship, another by plane, and a third by car. After two to three hours, the game comes to an end. Each person cashes up and sees how much he has earned. One owns a million, whilst another owns ten thousand. One says to the other, "You owe me so much.You stole so much from the bank. Pay back." With all that money, one cannot buy one packet of chewing gum, or even one box of matches. Never mind a full box, even one match-stick cannot be bought. This is exactly how this world is. A

person strives so hard to attain properties and wealth in this world. At the time of death, the inheritors count up all his money. Then they start fighting amongst themselves. This is the reality of wealth. Brothers and sisters that grew up together and loved each other, become die-hard enemies of one another. Even if that money is placed in the grave, it will be of no value to any person.

This is in childhood, when a person spends his life in amusement and playing. However, sad to say, in today's times, a person reaches *pachpan* (fifty five), but his *bachpan* (childhood) has not left him. An adult is still interested in games and amusements. The W.C. (World Cup) took place recently. In reality, it is merely a Waste Closet, so much of money, and even people's îmân, is lost at these games.

Thereafter, a child becomes an adolescent. Now, he is concerned about beautifying himself, which is referred to as *zînat* in the above verse. All the time, he is concerned about beautifying himself. Never mind people who are far from dîn, even those engaged in dîni work are involved in this. A person wears a turban, not with the intention of sunnah, but for beautification. Time and time again, he sets his turban. As for those who wear the turban as a sunnah, they merely tie it. They do not go to unnecessary lengths to tie it in a certain fashion, and do not spend so much of time tieing it. Many times, I am sitting in my office. Students come in front of my window, and they stand right in front of me. Since my window is tinted, they cannot see me. They tie the turban many times in all different styles. Some wear the turban, but place the back end of the turban (shamlah) on the top of the turban, so that they look smart. The object of wearing the Arab kurtâ is for beautification as well.

In the next stage of one's life, a person boasts and tries to show off his wealth and children, that is, "I have such a big bank-balance and so many properties." There is no need to even earn for some as Allâh ﷻ has blessed the person with abundance. However, since another person has two million, I must try to acquire four million. The object is merely rivalry and trying to accumulate more.

Thereafter Allâh ﷻ gives a beautiful example to illustrate this point. When rain falls, plantations grow. The farmers are extremely happy when seeing these plantations. Here the word 'kuffâr' is used for farmers. The literal meaning of kufr is to conceal. A farmer is called a kâfir because he conceals the seed in the ground. A true Muslim woman is called a 'kâfirah' literally, because she conceals herself by means of a burqah and niqâb (face-covering).

Anyhow, the different plantations, whether it is wheat, barley, potatoes, mangoes, they are extremely pleasing to the eye. Within a short span of time the plantations dry up, become yellow, only to be reduced to bits. The child is like a seed. When he begins to grow, he is beloved in the sight of his parents. He moves around and is able to do many things. However, he eventually reaches old age. At this age, man becomes like a small child. Just as a child messes with urine and stool, so too does the old person. Many people in old age are forced to wear napkins. Just as the speech of many children cannot be understood, the speech of many elderly people is incomprehensible. If a person has the opportunity, he should visit an old-age home and meet the elderly. Some-one is suffering from Parkinson's disease, some-one with arthritis and

some-one with senility. They chatter away the whole day to themselves. Go to these places, and take lesson. Khwaja Azizul Hasan Saheb 🙏 has mentioned a beautiful poem in this regard, when a person was young, he would wake up in the morning with a jump. Now in old-age, it takes him a long time, first putting one foot down, followed by the other, and then slowly waking up. This is old age. Now a person cannot see straight, cannot walk straight.

A person took his elderly grandfather to the doctor for a check-up.
Doctor: What is your name?
Man: GTQ 70 to 80.
Doctor: I am not speaking of your truck. I am referring to your grandfather.
Man: That is who I am speaking about. He is Going To Qabr (GTQ) between the age of 70 and 80.
Doctor: What is wrong with him?
Man: His radiator is leaking.
Doctor: I am not speaking of your truck.
Man: That is what I am speaking about. He has no control over his urine. Another problem is that his wheel-bearings are off.
Doctor: I am not speaking of your truck.
Man: Yes, I am speaking of my grandfather. He wishes to place his leg in one place, but it lands in another place.
Doctor: Anything else.
Man: His exhaust is finished. He has no control over his winds. They come out very loudly, with an extremely foul smell.

So, this is old age. Finally death arrives, and everything comes to an end. Therefore, take lesson from these plantations that we see all around us, and from which we benefit. They last only a year.
In Spring they begin growing, in Summer, they bloom, in Autumn, they begin to dwindle and in Winter, they are completely destroyed. The cities are like the season of Spring, while the graveyard is like the season of Winter. Wealthy and powerful people now lay under the ground completely silent.

The recompense of a person's actions will take place in the hereafter. On one side, there will be a severe punishment. We have been created in this world to save ourselves from this severe punishment. On the other side, will be the forgiveness of Allâh ﷻ as well as the greatest bounty, which is the pleasure of Allâh ﷻ. For this, we should make effort.
A famous saying states,

تموتون كما تعيشون وتبعثون كما تموتون

You will die as you lived; and you will be resurrected as you died.

What is the life of this world? It is as the Qurân says, 'matâul-ghurûr' (a box of deception.) We should never plunge into this deception. When the Creator of the world states that this world is a place of deception, we should accept and believe Him. When the manufacturer of any item gives guidelines, then these must be utilized in accordance to his instructions, as he understands the product best. Allâh ﷻ has manufactured the entire universe. He ﷻ knows best the reality of the world.

When there is some invite (da'wat), people sit to eat on the dastarkhân (table-cloth), which is so beautifully laid out. The womenfolk take so much of care to set everything so neatly. It is as though they use a protractor to place the glasses at an exactly 45 or 30 degrees angle. When the dastarkhân is fully laid, the lady of the house comes for a final inspection. Mint leaves are placed in the dead centre of the vegetable salad. Then the salad dressing is placed over, which is then presented.

Men at jalsahs and ijtimâs take out the food with a dish, haphazardly, with no concern. The housewife, on the other hand, takes her time. She says, "Don't rush me." She lays the food out with such system and precision. The dastarkhân looks eye-catching. Men, unfortunately, do not notice anything. Allâh ﷻ complains about man,

وَكَأَيِّن مِّن آيَةٍ فِي السَّمَاوَاتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَاوَهُمْ عَنْهَا مُعْرِضُونَ

How many signs are there in the heavens and earth which men passes by, whilst they are indifferent. (Yusuf verse 105)

Man does not notice all these beautiful and amazing signs spread out in the whole world. At times, a woman beautifies herself for her husband. He does not even notice it. This is man's nature. He will have to correct it. A person should appreciate whatever has been done for him.

After fifteen or twenty minutes on the dastarkhân, every person has eaten to his fill. People generally forget to even recite bismillah and to even make intention. They devour their food just as a wild animal does. If one had made intention before eating

and recited the name of Allâh, his eating would have become a source of worship.

One intention when eating is that, I am eating to fulfil the command of Allâh ﷻ. Allâh ﷻ states,

وَكُلُواْ وَاشْرَبُواْ وَ لاَ تُسْرِفُواْ

Eat, drink and do not exceed the bounds. (A'râf verse 31)

Allâh ﷻ has also mentioned the etiquettes when eating. A person should eat and drink, but should not exceed the bounds. One form of exceeding the bounds is to gulp and swallow like an animal. Anyhow, one eats so that he fulfils this command of Allâhﷻ.

Another intention whilst eating is that a person will see the manifestation of Allâh's *qudrat* (power) in his food. If a person does this, then his eating will not remain a mere meal. He will be able to become a great walî just by eating food. A person can gain great ma'rifat (recognition) of Allâh ﷻ whilst eating. However, our condition is such that we forget to take the name of Allâh ﷻ and to make intentions. We eat like animals.

After fifteen to twenty minutes, the *dastarkhan* looks like a war zone. Bones are strewn about, tissues are all over the place, pieces of roti and bread are scattered all over. The beautiful *dastarkhan* now looks like a cemetery. This is the reality of the world. Allâh ﷻ states,

وَمَاالْحَيَاةُالدُّنْيَاإِلاَّمَتَاعُ الْغُرُورِ

This worldly life is nothing but a box of deception. (Al-Imrân verse 185)

Take this lesson whenever you eat.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ

" مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ".

Sahl ﷺ states, "I heard Rasulullâh ﷺ saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the afternoon for Allâh's Cause, is better than the whole world and whatever is in it."

How much of place does a whip take? Even though a whip is long, it is extremely thin. Only a few centimetres spacing is taken by a whip. This place in Jannah is far superior to the whole world and whatever it contains. Read this with conviction of heart. There can never be falsehood in the words of Rasulullâh ﷺ. His statements are one hundred percent true. He ﷺ is impressing on our minds that this world possesses no value, in comparison to the hereafter. If this conviction is created in the heart, a person will never hanker after the belongings of this world. He will realize that the only true life is the life of the hereafter. His efforts will be directed in that direction.

One morning or evening –A person goes out in the path of Allâh ﷻ whether it be in jihad, talîm, tabligh or any other effort of dîn. Morning or evening is not confined to a specific time. It can refer to any short period of time. The students of dîn have not given one day, but years and years, in the prime of their life, that is, their youth. This is the most valuable time in the sight of Allâh ﷻ.

This small period of time is greater than the world and whatever it contains. Unfortunately, time spent in holidays, on vacations, in complete heedlessness and negligence is regarded to be something great.Time spent on the beach and in the mountains is valued. However, these have no real value. If done with the correct intention and in the correct way, a person will be rewarded for that also. However, of true value are the moments spent in the path of Allâh ﷻ, in whichever avenue.

When we are granted those opportunities, we must appreciate it and be grateful to Allâh ﷻ. "O Allâh! You granted us the ability to spend our days and nights in your path. O Allâh! Accept from us. Grant us its full reward in the Hereafter!"

Do not destroy these valuable moments in the path of Allâh ﷻ with prohibited actions. Do not transform the cell-phone into a hell-phone, by looking at dirty pictures or striking a relationship with some strange woman. Do not open the internet of your heart by fantasizing. When Allâh ﷻ has granted one the ability to engage in a noble action, then he should render it solely for Allâh's pleasure, in the manner Allâh ﷻ will be pleased.

باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ "

CHAPTER: "BE IN THIS WORLD AS IF YOU WERE A STRANGER."

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيْمَانَ الأَعْمَشِ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ ". وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

Abdullah ibn Umar ﷺ said, "Rasulullâh ﷺ took hold of my shoulder and said, 'Be in this world as if you were a foreigner or a traveller." The sub-narrator added: Ibn Umar ﷺ used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."

In this chapter, Imâm Bukhârî ﷺ has utilized the words of the hadith as the chapter heading.

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ

Remain in this world as though you are a foreigner or a traveller.

In some books of ahâdith, there is an addition,

وَعُدَّ نَفْسَكَ فِي أَهْلِ الْقُبُورِ

Count yourselves amongst the people of the grave. (Tirmidhi, Ahmad)

The actual home of a person is Jannah. Our grandfather Adam ﷺ has come from Jannah. We all have to return there. We have merely come into the world to confirm our ticket and to attain our visa to Jannah. We cannot remain indifferent, but have to prepare ourselves quickly. We are foreigners in this world. A foreigner has no home or business in a strange land. He has no connections and contacts. He therefore endeavours fully to complete the purpose of his visit to the foreign land.

We too should not have contacts, or permanent homes in this world. Our homes are like the hotels a foreigner stays in. This is how we have to shape our minds and thoughts.

traveller – This is one stage higher. When a person is a foreigner, he stays and eats in a hotel. However a traveller or passer-by just continues walking. He does not stay in a hotel, but merely stops under a tree, eats his food, rests, and then continues.

In big cities, we find that on the main road, a person is not allowed to park at peak hours. Boards are placed there: No stopping or parking between four and six. During the day, permission is granted to park there. A person can fulfil his errands by leaving his vehicle there for some time. However, at peak hours, even the last lane is utilized for traffic. Now, no-one can park or even stop there. So, a person in this level has to continue moving.

Then, there is one level higher: وَعُدَّ نَفْسَكَ فِي أَهْلِ القُبُور Count yourselves amongst the dead. (Tirmidhi) In the past eras, people used to fold up their bedding at the age of forty, indicating that there is no time for sleeping now. At the age of sixty, they would bring their eating and other worldly necessities to a bare minimum.

Till the age of forty, a person can build up his business enterprise. Once he reaches forty, he can slowly begin handing over his business to his children. If he had married at the age of eighteen or twenty, generally his children will be about twenty when he reaches the age of forty. He can therefore hand his business to his children, who are now mature and about to get married. For the next twenty years, he can supervise the running of the business. Now, when reaching sixty, the full affairs of the shop can be handed over to the son. He can now remain engaged in the worship of Allâh ﷻ, stay in the khanqah, proceed in jamâ'at, offer his services to some madrassah, markaz or darul-ulûm. The children will take responsibility of their father's needs, realizing that he has handed his whole business to them. The person has fulfilled the needs of his worldly life, handed everything over, and prepared for the life of the hereafter.

Similar is the case with women. At the age of approximately forty, the daughter-in-law comes into the house. She hands over the kitchen to her. Now both are happy. There is no mother-in-law and daughter-in-law fights. The mother-in-law keeps a superficial gaze on the affairs of the house. At the age of sixty, she now devotes herself completely to the hereafter, remaining busy in ibâdah and other dînî efforts. The daughter-in-law is pleased that her mother-in-law has given her full control of the house. She

therefore looks after the needs of her mother-in-law, cooks food for her and buys clothing for her. The mother-in-law has fulfilled her needs of this world and has prepared for the hereafter as well. This is an amazing hadith explaining to us how a person should spend his life.

Rasulullâh ﷺ took hold of my shoulder. – This can be read in two ways, in the singular (bimankabiyya) or dual form (bimankabayya). When I was in Germiston, Hazrat Moulana Masihullah ﷺ once came to visit. Our hifz class was running in the above section of the masjid. Hazrat tested the boys, and was coming down. He was on my right side. I requested him to make duâ that Allâh ﷻ makes these boys hâfiz. He held his hand on my shoulder, turned me towards him, stood in front of me, and remarked with great forethought,

مولوی صاحب حافظ بننا فرض نہیں ہے، متقی بننا فرض ہے

Maulvi Saheb, it is not compulsory to become hafiz, it is compulsory to become pious.

There are great lessons to learn here. One is that dîn is spread and taught with love. Secondly, when some-one has to say something with care and attention, there are ways to do it. There are many examples where Rasulullâh ﷺ held the hand of a Sahâbi and informed him of a certain matter. This connection has a great effect. To a great extent, it is found in the khanqah system, where the Shaikh teaches the murîd with great love. This has a profound effect on the heart of a person. Therefore, it is necessary for a student also to build a special connection with his

asâtidhah (teachers.) One is a student who sits in the class. However, the one who builds a special connection with his asâtidhah will benefit far more greatly. Similar is the case with murîds of a Shaikh. All will benefit, but those who build a special link will benefit to a far greater extent.

Ibn Umar ﷺ used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening." –Do not have yaqîn (conviction) that you will remain alive till the night. Rasulullâh ﷺ said that when he takes a morsel of food, he is not sure that it will reach his lips. After making salâm to one side, I have no yaqîn (conviction) that I will be able to make another salâm. There is a beautiful Arabic saying by Alî ﷺ,

ليس البليّةُ في أيامنا عجباً بل السلامة فيها أعجب العجب

If you hear that some-one is living, then be surprised. If you hear that he has passed away, then there is nothing to be surprised about.

However, our matter is upside down. If we hear of the demise of a person who was with us at the time of Maghrib, we become amazed and surprised. As for those living, this is a matter of great surprise. If one clot forms in the body, immediately a person will suffer a heart-attack. A brain haemorrhage can occur at any moment. The system of Allâh ﷻ operating in the world is amazing and mind-boggling. On the road, so many accidents can occur. Thieves and robbers can attack a person and kill him. Therefore, if someone is still alive, be surprised.

Another lesson we learn from here is that a person should do whatever he has to as soon as possible. He should not procrastinate. This procrastination is a sickness. Do not hope to do it later. If possible, immediately do whatever is possible. Shaytân deceives a child, "You are still small. Enjoy your life." When he becomes a youngster, Shaytân says, "Enjoy your youth. It will never return." When he reaches middle-age, Shaytân says, "This is the time to have children and to make money. When you get old, you can remember Allâh." When a person reaches old age, and is unable to do anything, he now wants to worship Allâh ﷻ. When we are young, we do not want to give our youth to Allâh ﷻ. We want to give Him our old age. However, when we get married, we don't want anyone old, but only a young girl. Allâh ﷻ is so kind, that He will even accept a person in old age, but how much more blessed is that youngster who has given his life to Allâh ﷻ. Many a times, a person does not even reach old age, and passes away in the prime of his youth. Therefore, never fall prey to this trickery of Shaytân.

Fulfil the most important work first. This means prepare for the Hereafter, then fulfil your worldly matters. We, again, do everything upside down. A person engages the whole day in his work. He performs his salâh at the last moment, just before the time expires. This too, he performs so haphazardly. Our religious matters must be seen to first, and fulfilled in the best of manners. Then whatever time remains can be utilized for the acquisition of one's worldly needs.

and take from your health for your sickness, and (take) from your life for your death – Prepare in these times for the future. A student is told, "Prepare well in advance for the examinations." Now, when the exams arrive, he is waiting in anticipation, because he has prepared. Another person who has not prepared starts to learn at that moment. He will be told, "This is not the time to learn. Now is the time to write your examinations." He will be a failure. After our demise, we will be tested and examined in the grave regarding our yaqîn (conviction) and îmân. There, a person will not be able to prepare. The preparation takes place in this world. If a person desires a beautiful garden, he cannot wait till the summer months to start planting his seeds. He will have to commence months before, so that his garden is blooming by the summer months. In a like manner, if a person thinks that he will start performing righteous actions once he reaches the Hereafter, then he will be at a loss. He will have to commence here so that he can be successful in that examination.

Another important point to bear in mind is that these words are the statement of Ibn Umar ﷺ. Many a times, we err and attribute these words to Rasulullâh ﷺ. A person should be careful in this regard. If a person has doubt, he should rather say, "It has been narrated thus…."
Rasulullâh ﷺ has stated,

بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Convey from me, even though it be one verse. Narrate from the Banî Isrâîl, there is no harm. Whoever purposely attributes falsehood to me should prepare his abode in the Fire. (Bukhârî)

In conveying the verses of the Qurân, there is no doubt that this is a verse of the Qurân. Therefore, so much of care is not needed. If a person errs whilst reciting any verse, there are many who will correct him. Then, there is no harm in conveying the matters of the Banî Isrâîl, even if some error occurs. However, in the words of Rasulullâh ﷺ, there should be extreme caution. Therefore, such a severe warning is sounded for purposely attributing incorrect statements to Rasulullâh ﷺ. A person should be extremely careful of narrating fabricated ahâdîth. It is the duty of the ulamâ to safeguard the Qurân and ahâdîth. If the ulamâ themselves are so careless, then what protection will remain?

باب فِي الأَمَلِ وَطُولِهِ

CHAPTER: ABOUT HOPE AND HOPING TOO MUCH

'Amal' refers to lengthy hopes. The definition given is:

رجاء ما تمنته النفس من طول عمر و زيادة غني

Hoping for that which the nafs desires i.e. a lengthy life and extra wealth.

There is a slight difference in the Arabic language between *amal* and *tamanni*. In *amal*, there is some cause for hope, whilst in *tamanni*, there is no cause. For example, a person desires Jannah, and he makes some effort to acquire it. This will be referred to as

amal. If a person makes no endeavour or commits sins, and still desires Jannah, then this will be referred to as *tamanni* (wishful thinking.) Therefore, for matters of the Hereafter, we should utilize the means and causes for our success there.

Here, reference is made to lengthy hopes in worldly matters. Because of this, a person becomes unmindful of the Hereafter. He does not do those actions which he is supposed to be doing. The verses mentioned by Imâm Bukhârî ﷺ clarify the heading.

وَقَوْلِ اللَّهِ تَعَالَى: {فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ}،

Allâh ﷻ states, "The one who is kept far from the Fire and entered into Jannah is successful. The worldly life is nothing but a box of deception." (Âl-Imrân verse 185)

Here the passive form of the verb is used. '*the one who is kept far and entered.*' This means that the angels will keep one far away from the Fire and enter him into Jannah. Similar will be the case of the evil doers, when the angels will enter them into Hell. A person will not be able to go on his own accord. According to his actions, he will be compelled to go to his final destination. Success is not in worldly things. True success is in the hereafter. This world is a place of effort. Here a person cannot see his results and report. This will be viewed in the hereafter. So, a person can never judge himself to be successful in this world.

It is Allâh ﷻ's great favour upon us that He ﷻ has hidden our results. If they were exposed in this world, then pious people would be affected with pride and arrogance. Their walking, talking and all actions would change. By not revealing our results, a person remains always in a state of concern. If the result is shown that a person has failed, then he will lose complete hope. Despondency will overcome him. He will never try to correct his life and prepare for the Hereafter. Our report is not shown so that until death, we can continuously make effort and strive to higher heights.

As for this world, it is nothing but deception. We should make duâ to Allâh ﷻ to expose to us the reality of this world. Once, Isâ ﷺ made this very duâ. He was shown a woman covered with a beautiful burqah, which made it seem that the lady under was extremely young and beautiful. The right hand was exposed and appeared stunning. Isâ ﷺ said, "O Allâh! The hand and the burqah portrays the world to be extremely beautiful. Why have You concealed the face?" When the niqâb (face-veil) was removed, an extremely hideous looking lady, with two or three yellow teeth, the rest having fallen out, and in turned cheeks was seen. A person now wants to run away from this woman. When he tries, the lady removes her left hand from under the burqah, in which there is a dagger, which she then uses to stab the person.

Similarly, a person runs after the world. He falls into all harâm (prohibited) actions. Shaytân beautifies all these evil actions for him. He tells him, "You will never get caught. You will get so much of benefit." Eventually, when man is caught in the thick of things,

the reality of the world becomes exposed. He now suffers from depression and heart-attacks. Shaytân goads him on, "There can be no repentance for you. You are completely destroyed." The person becomes completely despondent. He begins looking for solutions in even more harâm. Finally, he is completely destroyed.

In the next verse, Allâh ﷻ states,

{ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الأَمَلُ فَسَوْفَ يَعْلَمُونَ}.

(O Rasulullâh ﷺ, if the disbelievers are not prepared to accept your message,) leave them, they will eat and take enjoyment. Long hopes will place them in forgetfulness. Soon, they will come to know.

When a person invites others to *dîn*, and they are not prepared to accept after continuous effort, then leave them, as they are similar to animals. They will pass their lives in eating, drinking and making merry. An example to illustrate this is of a student who does not learn his work and does not attend classes. Now, he wants to study on the day of the examinations. Now is too late. At this time, he will come to realize that it is too late. A person did not study for six years. When he goes back to his people, he does not know basic *masâil*, he cannot even recite Qurân properly. People say, "He has wasted his time." We should therefore value every moment of our lives. If we have prepared for the Hereafter, then we have made our lives valuable. If we did not prepare, then we have flushed extremely precious and valuable capital down the drain. The most valuable time of a person's life is his youth. He should value and appreciate every moment.

وَقَالَ عَلِيٌّ ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الآخِرَةُ مُقْبِلَةً، وَلِكُلٍّ وَاحِدَةٍ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الآخِرَةِ، وَلاَ تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلاَ حِسَابَ، وَغَدًا حِسَابٌ وَلاَ عَمَلَ.

Alî ﷺ said, "With its back towards us, this world is on its march (towards its destined end) and the Hereafter, with its face towards us, is also on the march towards us. For both of those two, there are children. Become sons of the Hereafter and not the sons of this world; because today (in this world) there is action but no account and tomorrow (in the Hereafter), there is going to be the account taking and explanation but there will not be any actions.

This is similar to a person standing at the platform of a station. Some trains are going away from him, and some trains are coming in his direction. The one's going away are showing him their backs, and he is able to see the front section of those coming towards him. Doctor Abdul Hayy Arifi ﷺ has beautifully mentioned in one of his poems,

قدم سوءِ مرقد نظر سوءِ دنیا کدھر جارھاھے کدھر دیکھرھاھے

The feet are towards the grave, the gaze is towards the world. In which direction are you heading, and where are you turning your gaze towards?

Every second, we are getting closer and closer to our graves; and we are moving further away from this world. Imagine sitting in a car which is moving forward extremely fast. However the driver is not looking forward, but at the back. He is looking at the cars

which have passed him, and is not looking at the cars ahead of him, with which he can collide. Look at the Hereafter, which is coming ahead. Do not look at the world, which is passing by at an extremely past pace.
Look towards the future. If you had erred in the past, then seek forgiveness and continue. Now look front. Do not engross yourself in eating, drinking, and latest fashions; with no concern of the everlasting life to come.

'Become sons of the Hereafter' – There is a famous saying that those who run after the world are dogs.

و طالبها كلاب

Its seekers are dogs.

After Rasulullâh ﷺ has explained to us this reality in such beautiful words, we cannot remain oblivious.

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ خَطَّ النَّبِيُّ صلى الله عليه وسلم خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطُطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسَطِ، مِنْ جَانِبِهِ الَّذِي فِي الْوَسَطِ وَقَالَ " هَذَا الإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ ـ أَوْ قَدْ أَحَاطَ بِهِ ـ وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطُطُ الصِّغَارُ الأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا ".

Abdullah ibn Umar ﷺ said, "Nabî ﷺ drew a square and then drew a line in the middle of it and let (the line) extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) is his lease of

life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, an-other will overtake him, and if the other misses him, a third will overtake him."

Scholars have stated that lengthy hopes generally are evil. However, they are commendable for ulamâ who want to do some *dîni* efforts and endeavours e.g. writing a book, building a madrasah, etc.

Problems will definitely come in a person's life. However, Allâh ﷻ is the Most Merciful. Via Rasulullâh ﷺ, we have been taught such actions and duâs which will grant us a life of *âfiyah* (well-being) in this world and the Hereafter. We should therefore practise on these guidelines and recite those duâs.

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ، قَالَ خَطَّ النَّبِيُّ صلى الله عليه وسلم خُطُوطًا فَقَالَ " هَذَا الأَمَلُ وَهَذَا أَجَلُهُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْخَطُّ الأَقْرَبُ ".

Anas ibn Malik said, "Rasulullâh ﷺ drew a few lines and said, "This is (man's) hope, and this is the time of his death, and while he is in this state (of hope), the nearer line (death) comes to Him."

Shaytân deceives a person, "When you get old, you can change your life and become a better person." Death suddenly comes to a

person and he is unable to send anything forward for the hereafter. A person should never remain in such negligence.

بَاب مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أَعْذَرَ اللَّهُ إِلَيْهِ فِي الْعُمُرِ

CHAPTER: IF SOMEBODY REACHES SIXTY YEARS OF AGE, HE HAS NO RIGHT TO ASK ALLÂH FOR A NEW LEASE OF LIFE.

When a person reaches the age of sixty, he now has no excuse. When a person is born, he is not responsible for his actions, until he becomes mature. Now, he is regarded as *mukallaf* (responsible.) At the age of forty, a person's intellect is fully formed. He is able to understand and see things in the proper perspective. For this reason, most of the ambiyâ ﷺ were granted nabuwwah at this age. Allâh ﷻ still gives chance for another twenty years. Now, at the age of sixty, no excuse whatsoever remains. He has seen the reality of the world. He knows that this world is temporary and disloyal; whilst the life of the hereafter is everlasting and eternal. At this age, weakness sets in the body. He should definitely realize that he is in his last lap, he is close to death. He must start preparing more for death, and seeking forgiveness for sins.

لِقَوْلِهِ: {أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ}

Allâh ﷻ states, "Did We not grant you such an age in which those who wished to take lesson could take lesson, and a warner had come to you."

Such a long life of yours has passed in which you were supposed to take great lesson. Childhood, youth and middle age has passed. Together with this, Allâh ﷻ sent warners to remind every person.

1.) Rasulullâh ﷺ is one warner who has been sent to us to inform us of the reality of this world, and the importance of preparing for our actual abode, the life of the Hereafter.
2.) Then, in our times, we have the ulama who warn us in different forms; in lectures, books, lessons, etc.
3.) The tablighi jamâ'at continuously remind people, going from house to house.
4.) Weakness which sets in a person's body reminds him of his impending destination.
5.) The white hairs on one's head and on one's beard are also warners.
After so many warnings sent by Allâh ﷻ, a person will have no excuse.

حَدَّثَنِي عَبْدُ السَّلاَمِ بْنُ مُطَهَّرٍ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " أَعْذَرَ اللَّهُ إِلَى امْرِئٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً ". تَابَعَهُ أَبُو حَازِمٍ وَابْنُ عَجْلاَنَ عَنِ الْمَقْبُرِيِّ.

Abu Hurairah ﷺ narrates that Nabî ﷺ said, "Allâh will not accept the excuse of any person whose time of death is delayed till he is sixty years of age."

This hadith has been explained above.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي اثْنَتَيْنِ فِي حُبِّ الدُّنْيَا، وَطُولِ الأَمَلِ ". قَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ وَابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ.

Abu Hurairah ﷺ narrates, "I heard Rasulullâh ﷺ saying, "The heart of an old man remains young in two respects, i.e. his love for the world (its wealth, amusements and luxuries) and his incessant hope."

This hadith is regarding the general condition of man. In here, there is encouragement (targhîb) to reform and correct oneself before that age arrives. These spiritual sicknesses automatically are created in a person, just as is the case with physical ailments. No person likes to suffer from diabetes or heart problems. However, these sicknesses are involuntarily formed. As a person grows older, these physical sicknesses also increase. A person has concern to cure himself. He goes to doctors and specialists, making full endeavour to cure himself. For spiritual sicknesses, a person should also have concern. He should proceed to spiritual doctors and take their medication to cure himself. Physical illnesses will terminate with death, but the evil effects of spiritual ailments will be witnessed after death. It is *fardh-ayn* (compulsory on every person) to rectify and reform himself. To cure oneself from physical ailments is not compulsory, it is merely permissible, or at most sunnah; whereas curing oneself from spiritual diseases is compulsory.

In this hadith, two illnesses are discussed which remain with even an old person. 1.) Love of this world 2.) Long hopes –I want to see my children grow, and then get married. Then I want to see my grandchildren grow and get married. Then I wish to see my great-grand children grow and form their families.

Due to love of the world, lengthy and vain hopes are created. In one hadith, Rasulullâh ﷺ is reported to have stated,

حُبُّ الدُّنْيَا رَأْسُ كلِّ خَطِيئَةٍ

The love of the world is the root of all sins. (Bayhaqi in Shuabul-Imân)

To possess things of this world is not harâm (prohibited.) Hazrat Uthmân ؓ, Hazrat Abdur Rahmân ibn Awf ؓ as well as many other Sahâbah and awliyâ were extremely wealthy. To be *mâldâr* (wealthy) is not prohibited. However, to allow one fraction of the world into one's heart is forbidden. There is no harm if a person possesses a cheque worth ten million rand in his top pocket. However, he should not have the love of one cent in his heart. Our elders have mentioned a beautiful example in this regard. A ship needs water to reach its destination. Without water, a ship cannot move. The condition is that the water must remain outside of the ship. Even if there is a small hole in the ship and water enters the ship slowly, the ship will soon sink, and all the passengers will drown.

Likewise, the world is necessary. It must, however, remain outside the heart. There is a great difference between *mâldâr* (being wealthy) and *dunyâdâr* (hankering after the world.) Zakât is not *fardh* (compulsory) until a person possesses sufficient wealth. Hajj is not *fardh* (compulsory) until a person possesses sufficient wealth to travel and to fulfil all his expenses. There is no harm in possessing abundance of wealth. However, if one falls in love with the world, and makes it his object, then he will instinctively entertain long hopes.

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ . رضى الله عنه . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكْبَرُ ابْنُ آدَمَ وَيَكْبَرُ مَعَهُ اثْنَانِ حُبُّ الْمَالِ، وَطُولُ الْعُمُرِ ". رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ.

Anas ibn Malik ﷺ narrates that Rasulullâh ﷺ said, "The son of Adam (i.e. man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life."

When a person wants a longer life, then he will automatically desire more money to sustain himself. Generally, he falls sick at this time. Therefore, more money is required for treatment. The actual reason why Rasulullâh ﷺ informed us was so that a person endeavours to cure himself from those maladies before the time arrives. It was not mere information. For example, if I say to you, “Snake!” the object is not mere information, but to be alert and warn the other person to save himself and to kill the snake.

These illnesses have been diagnosed by the greatest spiritual physician ever, Rasulullâh ﷺ. No person can now deny that he has

such illnesses. He must endeavour to cure himself from these sicknesses.

Hope for a long life with the intention of doing more religious services and engaging in more acts of worship is praiseworthy. However, to desire a longer life for the object of gaining the world is reprehensible.

بَاب الْعَمَلِ الَّذِي يُبْتَغَى بِهِ وَجْهُ اللَّهِ فِيهِ سَعْدٌ.

CHAPTER: THE DEED WHICH IS DONE SEEKING ALLÂH'S PLEASURE IS FILLED WITH GOODNESS

This means that a person must possess *ikhlâs* (sincerity.) There are two things. One is that the action must be performed. The second is that the action must be done correctly outwardly (in accordance to the masâil) and inwardly, with correct intention. Therefore, we should always make duâ that Allâh ﷻ grants us *ikhlâs* (sincerity) in all our actions as well as the qualities of acceptance. *Ikhlâs*, alone, is not sufficient. A person at times does an action, only to become affected by pride. This destroys the action. A person does an action, but is ungrateful. Rewards are removed from that action. *Ikhlâs* (sincerity) is a very great thing.

However, remember that Hâjî Imdâdullah Saheb ﷺ used to say that *ikhlâs* (sincerity) appears later in one's life. Shaytân deceives many people by saying that since there is no sincerity, there is no point in doing an action. Remember that the presence of the action is needed first. If you do not have a cup, how will you place

tea in there? First get a cup, then pour tea inside. Similarly, first the action will be found. Thereafter, sincerity will be created. Also, ensure that there is no hole in the cup, as all the tea will fall out. Ensure that every action is done in accordance to the masâil mentioned by the ulamâ. Outwardly, the action must be correct. Then, effort should be made to create qualities in the action. Some people say, "I do not have concentration when performing salâh." Therefore, they stop performing salâh. How then will concentration be created? First perform salâh correctly, and then endeavour to create concentration in salâh.

So, first perform the actions. Then endeavour to create qualities and life in that action. One great quality which needs to be imbibed is the quality of *ikhlâs* (sincerity.) Imâm Shâfi' ﵀ used to say that every person should do such actions which no one is aware of. This action will be of great value in the hereafter, as there will be greater sincerity in it. If a person has abundance of actions, but no sincerity, then these actions will not hold much weight. On the other hand, a person has few optional actions, but a high level of sincerity, then he will gain great ranks by means of this.

Ikhlâs (sincerity) is not automatically created. It is another matter altogether if a person feels that he possesses sincerity. Many people are even unaware of the meaning of *ikhlâs* (sincerity.) They feel that concealing an action is sincerity. If this was true, then salâh in congregation (jam'ât) would not be wâjib (compulsory.) We would have been commanded to perform salâh in the darkest corner of our homes. Hajj would not have been compulsory in Makkah Mukarramah. A person would have been

commanded to build a small Ka'bah in his backyard, as well as a small Mina and Arafat. No–one would be aware of his actions.

Our Shaikh ﷺ presented a beautiful example to explain this: One Saudia airlines plane is about to land at O.R. Tambo airport, full with Hajis. The captain is a pious Muslim. He makes an announcement, "The wheels of this plane are brand new, and are the best in the world, not possessed by any other airline. We are however sincere. We do not want to make a show of our wheels. Therefore, we will land without exposing our wheels." All the passengers will shout out, "Captain Saheb! Please keep your *ikhlâs* (sincerity) for the time of Tahajjud, in Makkah Mukarramah. Here, you can practise on *riyâ* (show). Please take out your wheels."

There are many people who say, "We are Muslims in our heart. We do not have to show the world. Allâh ﷻ knows what is in our hearts.We keep our beards in our heart." This is completely wrong. Here, it is fardh (compulsory) to make apparent your beard. *Riyâ* (show) is required here. It is necessary for a Muslim to expose and exhibit his Islamic identity. The above argument is a satanic deception. Understand that *ikhlâs* (sincerity) means to do any action solely for the pleasure of Allâh ﷻ.

For this, an effort is required. Allâh ﷻ save us from doing actions our whole life, and then finding out that they were all destroyed due to wrong intentions and lack of *ikhlâs* (sincerity)! Sincerity cannot be created without staying in the company of the pious. Moulana Thanwî ﷺ said, "As long as one does stay in the

company of the friends of Allâh ﷻ, sincerity will not be created." A person is living in a dream land if he thinks that *ikhlâs* will be formed without an independent effort.

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَزَعَمَ، مَحْمُودٌ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَالَ وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَتْ فِي دَارِهِمْ.

Mahmud ibn Ar-Rabi ﷺ says, "I remember that Rasulullâh ﷺ took water from a bucket (which was in our home used for getting water out of well) with his mouth (and threw it on my face).

This was done out of love. Generally, a person sprinkles water with his fingers on small children. However, if children do not become upset, there is no harm in spurting on the child from one's mouth. More-so, if the person is pious, there will be so much blessings in that water. Here, Rasulullâh ﷺ is spurting water on this small child. What noble effect will this have on the mind of the innocent youngster? He will always treasure these moments. He therefore narrated it later to his students. Imâm Bukhârî ﷺthen added this statement of his in his famous book, as a prelude to the coming narration, which is the actual object. However, by mentioning this point, we are being imparted a great lesson. *Dîn* will spread with love and affection. Every person loves his children. If an âlim shows love to people's children, the people will automatically love him.

Another important principle to remember: Show love and affection to your children; their mother (your wife) will love you.

The heart of a mother is connected to her children, as she carried the child for nine months in her womb. Then, generally for two years, she had such a close connection with her child whilst breast-feeding. The father does not possess such a close link and bond with the child. If the father showers love on these children, it is natural that their mother will shower her love on him.

There are many fathers who are extremely harsh on their children. The result of this is that the mother then begins fighting with them. There is no peace and love in such a house.

Similarly, if you show love to any other child, his parents will love you. However, one should not create this love for any worldly and personal benefits. It should be created so that these parents can be drawn closer to *dîn*.

قَالَ سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ غَدَا عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ. يَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ ".

Mahmûd then said: I heard `Itban ibn Mâlik Al-Ansari, and then one of the men of the tribe of Bani Salim (Husein ibn Muhammad Al-Ansârî) saying, 'Allâh's Messenger ﷺ came to me and said, "If anybody comes on the Day of Resurrection who has said: La ilaha illal-lah, sincerely, with the intention to earn Allâh's Pleasure, Allâh will make the Hell-Fire forbidden for him."

When any such narrations appear, then one should immediately practise. Here the virtue of *lâ ilaha illal-lah* is mentioned.

Immediately recite these words. If a person practises immediately, then generally he will be granted the ability to do the action again. As for a person who remains deaf, dumb and blind to these advises, then generally he does not get the ability to practise. A person heard some virtue of *istighfâr* (seeking forgiveness), *durûd sharîf*, recital of some simple surahs, etc. If possible at that moment, practise immediately. If not, then at least make an intention to practise on that action, so that one is granted the ability.

Recital of these words is so powerful, that the fire of Hell will be forbidden for such a person. However, the main condition is sincerity. If a person performed salâh the whole night, made tilâwah, and engaged in dhikr, but possessed no sincerity, then all his actions are naught. If on the other hand, only these words were recited sincerely, he will be freed from Hell-Fire. Here, Imâm Bukhârî ﷺ is trying to explain to us the value of sincerity. May Allâh ﷻ imbue us with this quality!

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرٍو، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَقُولُ اللَّهُ تَعَالَى مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ إِلاَّ الْجَنَّةُ ".

Abu Hurairah ﷺ narrates that Nabî ﷺ said, "Allâh ﷻ says, 'I have nothing to give but Paradise as a reward to My believing slave, who, if I cause his dear friend (or relative) to die, remains patient and hopes for Allâh's Reward.

Moulânâ Ashraf Alî Thanwî ﷺ stated something very profound and amazing. He said that in those acts of *mujâhadah* which are within one's choice (*ikhtiyârî*), there is always a great fear of show. Examples of this are studying extra hard, reading abundance of rak'ats of salâh, making a lot of tilâwah, etc. Then there are those acts of *mujâhadah*, which are *idtirârî* (out of one's control.) Examples of this are loss of one child or more children, demise of a spouse, loss of material possessions, etc. No *riyâ* (show) is created in these actions. There is therefore much more sincerity when this type of sacrifice is carried out.

When such a calamity strikes one, he should adopt patience, hoping for reward from Allâh ﷻ. He will then be granted high positions in the hereafter. This hope of reward will be based on his sincerity.

باب مَا يُحْذَرُ مِنْ زَهْرَةِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا

CHAPTER: THE WARNING REGARDING WORLDLY PLEASURES, AMUSEMENTS AND COMPETING AGAINST EACH OTHER

Tanâfus means competing with another. We should compete for those things which will benefit us in the hereafter. Allâh ﷻ states regarding such people,

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

Let them who wish to compete, compete in these matters with one another. (tatfîf verse26)

How sad to note that, let aside non-Muslims, even Muslims , and even worse, ulamâ, are competing with one another in worldly matters. They are always trying to be superior and the best. They desire more of the worldly possessions than others.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ ابْنُ شِهَابٍ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهْوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ كَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ، وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِهِ فَوَافَتْهُ صَلاَةَ الصُّبْحِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَتَبَسَّمَ حِينَ رَآهُمْ وَقَالَ " أَظُنُّكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ، وَأَنَّهُ جَاءَ بِشَىْءٍ ". قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ. قَالَ " فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ ".

Amr ibn `Auf ﷺ (An ally of the tribe of Bani 'Amir ibn Lu'ai and one of those who had participated in the battle of Badr with Allâh's Messenger ﷺ. Allâh's Messenger ﷺ sent Abu Ubaida ibn Jarrah to Bahrain to collect the Jizya tax. Allâh's Messenger ﷺ had concluded a peace treaty with the people of Bahrain and appointed Ala ibn Hadrami as their chief; Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu Ubaida's arrival. They therefore joined the Fajr salâh led by Allâh's Messenger ﷺ.. When Rasulullâh

ﷺ finished the salâh, they came to him. Allâh's Messenger ﷺ smiled when he saw them and said, "I think you have heard of the arrival of Abu 'Ubaida and that he has brought something." They replied, "Yes, O Allâh's Messenger ﷺ!" He said, "Be happy, and hope for what will please you. By Allâh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them." '

Jizya–Rasulullâh ﷺ would send out the Sahâbah ﷺ on expeditions. They would convey the message of Islam to whichever area they passed. If the people accepted Islam, they would be kept as rulers over themselves, in accordance to the Islamic teachings and regulations. If the people were not prepared to accept their message, the Sahabah ﷺ would lay camp on the outskirts of the area for a period of three days. Adhân would be called out, and salâh would be performed. The object of this was so that people could see Islam practically. This was the da'wat given. Adhân is a perfect and complete da'wat as mentioned in the duâ after adhân.

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ

O Allâh, the Sustainer of this perfect call……. (Bukhârî)

Then they would again present the message of Islam. If they accepted it, then all was well. If not, then the second option offered was to remain under Muslim domination. The Muslims would rule over the area, and a minimal tax called *jizyâh* would

be imposed on the non-Muslim inhabitants of the area, in exchange or protection of their lives, wealth and honour. Once, the Sahâbah ﷺ were not able to defend a certain area. Before leaving, they returned all the *jizyâ* wealth to their non-Muslim subordinates, as they could not fulfil the protection rights due on them.

If the non-Muslims were not prepared to accept the second option, then the announcement of jihad was sounded.

In this instance, the people of Bahrain were not prepared to accept Islâm. They chose the option of paying *jizyah*. The Muslims would rule over them, and they would pay this tax in exchange of protection. The object of this was that the people could see at first hand the beauty of Islam, so that they could be inclined to accepting this way of life. This would actually be an invitation to accept Islâm.

The commentators of ahâdîth state that until this time in the era of Nabî ﷺ, the most amount of money had come on this occasion. News of matters like this spreads like wild-fire. The Ansâr heard of his return, together with huge amounts of wealth. The desire automatically appears in the heart of every person that he too should receive some portion. They all therefore performed their Fajr salâh that morning with Rasulullâh ﷺ in Masjid Nabawî. From this we learn that there were other masâjid, and people used to perform salâh in their masâjid. However, on this day, they all arrived at Masjid Nabawî.

Rasulullâh ﷺ smiled – Rasulullâh ﷺ understood the psychology of man. He therefore smiled when he saw them, realizing the reason they had all gathered there. He did not become angry. In

this way, he ﷺ brought the Sahâbah closer to him. He created love in their hearts.

I think you have heard of the arrival of Abu 'Ubaida and that he has brought something. – the word شَيْءٍ(something) has a *tanwîn* on it, which refers to *taqlîl*, which means something extremely little. The things of this world have no value in reality.
They replied, "Yes, O Allâh's Messenger ﷺ!" – One outstanding feature of the Sahâbah رضي الله عنهم was that they were very clean-hearted. There was no inkling of hypocrisy. If we were there, we might have replied, "No, we came to perform salâh behind you, because there is great reward for doing so," having a completely different intention in our hearts. The Sahabah رضي الله عنهم were completely different. Whatever was in their hearts, they would express it; whatever was expressed on their tongues was in their heart.

'Be happy, and hope for what will please you.' – Rasulullâh ﷺ wanted to inform them of something extremely important. However, he first placated them and placed them at ease, telling them that they would receive what they desired. This is similar to Yusuf عليه السلام in the prison, when he placed the minds of the prisoners at ease by stating he would inform them of its interpretation, but first they would have to see his invitation to *dîn*. Here too, Rasulullâh ﷺ first placed them at ease, and then uttered words designed for their spiritual nurturing and reformation. At every occasion, Rasulullâh ﷺ was concerned about the *islâh* (reformation) of his Sahâbah رضي الله عنهم. He ﷺ then explained to them the following advices:

By Allâh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them. – Rasulullâh ﷺ had been informed by Allâh ﷻ that his people would become extremely wealthy, just as past nations like the Banî Isrâîl had been. However, then there would be competition and fighting for this wealth. Whenever money becomes general in society, then every person desires more and more. The result of this is that every person will become diverted from the object of his life, and will be engrossed in the objects of this world. Eventually they are destroyed in the process. This we see daily with our bare eyes. Wealthy people, generally, have no time to care about halâl and harâm, and no time even for their salâh. Their only object is to get a better car, a better house, and more money, investments and properties. The actual object of wealth was so that one's necessities could be fulfilled. Now, it becomes a hobby. There is no need for so much. A person becomes obsessed with a certain item. He now leaves no stone unturned in attaining it. This was the fear in the heart of Rasulullâh ﷺ.

How beautifully Rasulullâh ﷺ explained this point to the Sahâbah ﷺ. He first smiled, pacified them, and then advised them. Many a times, we break the hearts of people and then try to correct them. How can water be poured into a glass once it is broken? A man breaks his wife's heart, and then wants to fill love in there. Therefore, first win over the hearts of one's spouses, children, students, murîds. Moulânâ Thanwî ﷺ used to say, "When any

person becomes my *murîd*, my first worry is not his reformation. My first concern is that my love must enter his heart. Then, he will accept whatever I say."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطُكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ . أَوْ مَفَاتِيحَ الأَرْضِ . وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا ".

Uqba ibn 'Amir ﷺ narrates that Rasulullâh ﷺ went out and performed the funeral salâh for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness upon you. By Allâh, I am now looking at my pond (Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allâh! I am not afraid that after me you will worship others besides Allâh, but I am afraid that you will start competing for (the pleasures of) this world."

Offered the funeral salâh–You have studied the different views of the imams regarding janâzah salâh in abstentia. According to the Hanafis, *salâtul-janazah* is actually a duâ for the deceased. Here, according to them, salâh actually means duâ.

By Allâh! I am now looking at my pond – Allâh ﷻ removed the barriers and Rasulullâh ﷺ was able to see his pond of Kauthar in the other realms. This was one form of mi'râj. One physical mi'raj definitely took place in the life of Nabî ﷺ, according to the belief

of the Ahlus Sunnah Wal Jamâ'ah. Other mi'râj's also took place in dreams and spiritually.

Allâmah Busairî ﷺ has so beautifully stated that the mountains of Makkah Mukarramah could have been turned into gold for Rasulullâh ﷺ.The one that had the most need for money was Rasulullâh ﷺ, since he needed to spread the whole of *dîn* in the whole world till Qiyâmah. However, there was none who remained as independent as Rasulullâh ﷺ did in this world.

وكيف تدعو إلى الدّنيا ضرورة من ... لولاه لم تخرج الدّنيا من العدم

How could the one for whom the world was created run after the world? The world is in need of him, not that he ﷺ is in need of the world.

Anyhow, the keys of the treasures of the world was given to Rasulullâh ﷺ, and through him, it has fallen into our hands. Even many learned people get amazed by the non-Muslims, by their inventions and their scientific developments. However, we must remember that the world exists by the blessings of the name of Allâh ﷻ. As long as there is one person to take His name, the whole world will remain in existence. This is the actual true treasures of the earth. Rasulullâh ﷺ gave all these treasures to his followers. If a person corrects his salâh, his religious life will be corrected. If this is correct, his worldly life as well as his life of the hereafter will be corrected. These are the treasures given to us by Rasulullâh ﷺ.

Thereafter Rasulullâh ﷺ expressed his fear that many of his followers will run after the world. They will exhaust all their energies in its acquisition, and make it the object of their life. The

object of doing so was to caution his followers not to fall into this trap, and not just mere information. He ﷺ was explaining to his followers how they should save themselves from becoming enamoured with the world.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الأَرْضِ ". قِيلَ وَمَا بَرَكَاتُ الأَرْضِ قَالَ " زَهْرَةُ الدُّنْيَا ". فَقَالَ لَهُ رَجُلٌ هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ فَصَمَتَ النَّبِيُّ صلى الله عليه وسلم حَتَّى ظَنَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسَحُ عَنْ جَبِينِهِ فَقَالَ " أَيْنَ السَّائِلُ ". قَالَ أَنَا. قَالَ أَبُو سَعِيدٍ لَقَدْ حَمِدْنَاهُ حِينَ طَلَعَ ذَلِكَ. قَالَ " لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، وَإِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلاَّ آكِلَةَ الْخَضِرَةِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، فَاجْتَرَّتْ وَثَلَطَتْ وَبَالَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ، وَإِنَّ هَذَا الْمَالَ حُلْوَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ، فَنِعْمَ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ، كَانَ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ ".

Abu Sa'îd Khudri ﷺ narrates that Rasulullâh ﷺ said, "The thing I am afraid of most for your sake, is the worldly blessings which Allâh will bring forth to you." It was said, "What are the blessings of this world?" Rasulullâh ﷺ said, "The pleasures of the world." A man said, "Can the good bring forth evil?" Rasulullâh ﷺ kept quiet for a while till we thought that he was being inspired divinely. Then he started removing the sweat from his forehead and said," Where is the questioner?" That man said, "I (am present)." Abu Sa'îd ﷺ added: We thanked the man when the result (of his question) was

such. Rasulullâh ﷺ said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied."

The thing feared most by Nabî ﷺ for his ummah was worldly wealth. As mentioned above, it was not fear of poverty or even falling into *shirk* (polytheism) that concerned Rasulullâh ﷺ, but it was the effect of the world falling into the hands of the believers. If we have to analyse today, we will find that this is exactly what the ummah is trapped in. For example, the people in Hijâz lived normal lives. However when oil was discovered, the minds and thoughts of people have completely changed. In the last fifty to sixty years, since the discovery of oil, the whole face of Saudi has changed. Similarly, we find the children of great ulamâ who slip when money comes in, except those whom Allâh ﷻ saves! The road is so slippery that even an elephant will fall. So many people will sell the secrets of Muslims to their enemies just for some measly provisions of this world. This is happening at the present moment in Iraq, Shâm, Palestine, Pakistan, etc. Dollars, position and women are placed before a person. Easily, he falls for this trap.

Today, in the whole world, there is so much of wealth. Allâh ﷻ has taken out for people the treasures of the earth. It is impossible for us to even think of the meaning of poverty. Even the poor people in today's times possess wealth, to the extent that some 'muftis' state that possession of a T.V. is a necessity of life, and a person possessing a T.V. can even receive zakât. A harâm thing is regarded as a necessity of life. If a person travels by train in India and Pakistan, he will pass by many villages, wherein there are no proper lights and electricity, however there will definitely be a television aerial. So much has been given to people in today's times, which we see with our own eyes. What the kings of the past did not have is found by the poor people of today. So many conveniences have been bestowed to us like electricity, travel by car, and air-travel, etc.

Can the good bring forth evil? – Here *khair* (good) refers to wealth, as it appears in the Qurân in a few places as well. If money is utilized correctly, it is abundance of goodness (*khair kathîr*.) It assists a person greatly in preparing for the hereafter.

Rasulullâh ﷺ kept quiet for a while – In here, there is a great lesson for ulamâ. It is below the dignity of many to say, "I do not know the answer." It is better that they are swallowed by the earth, but they are unable to say, "I do not know." Saying, "I do not know" is actually half of knowledge. There is no person who knows everything. When one does not know, he should say so. It is a matter of humility and sincerity. The Maulvi feels that he has to answer whether correct or incorrect. He will even make up some narrations, but he cannot keep quiet. There was a great

ustâdh in Dârul-Ulûm Deoband. If he did not understand any text, he would tell the students to wait. He would then proceed to another senior ustâdh, ask him, and then return to class to inform the students. This is a clear sign of his humility and sincerity.

We unfortunately cannot keep quiet. Hazrat Thanwî ﷺ states that one old lady had lost her lotâ (water-jug.) She was heard making duâ,

اللہ کرے کہ کوئی مولوی کو نہ ملے

May Allâh ﷻ make it such that no maulvi finds it!

Some-one said to her, "What is the object of making such a duâ? Rather make duâ that you find it." She replied, "The Maulvi will somehow manage to prove that it is his. He has studied logic and other sciences. He will thus establish that it is his."

Anyhow, a person should be able to say, "I do not know. I will find out. I will check in my books and inform you." If this quality is created, then it is a matter of perfection in the maulana. Here, Rasulullâh ﷺ is keeping quiet. There are many other examples of this, where he ﷺ kept quiet, made duâ to Allâh ﷻ and received the reply. Our Shaikh ﷺ on many occasions stated that when people asked him a question, and he did not know the answer, he turned his attention to Allâh ﷻ. Then Allâh ﷻ placed the answer in his heart. When a person possesses sincerity and humility, Allâh ﷻ assists him. On such occasions, Allâh ﷻ inspires a person with such an answer which the ulamâ of the whole world would not have been able to give.

Then he started removing the sweat from his forehead– This was an indication that revelation had descended.

Where is the questioner? – According to other narrations, we learn that when Rasulullâh ﷺ kept quiet, the other Sahâbah ﷺ felt upset as to why that question was posed. This is similar to a student who asks the ustâdh a question. The ustâdh keeps quiet or turns away. Other students who have extreme love for their ustâdh become angry and upset with this student. "Why did you ask such a question, which caused embarrassment to our teacher?"

Abu Sa'îd ﷺ added: We thanked the man when the result (of his question) was such. – The anger and the feeling in the heart was replaced with happiness. When a person asks a question, three people benefit:
1.) The questioner
2.) The one questioned as his knowledge remains fresh. If he does not know, he finds out by referring to his kitabs (books) or discussing the matter with other ulamâ
3.) The person sitting in the gathering where the answer is given. Therefore, a person should never feel shy to ask, on condition that the questioning is based on sincerity, and not merely to raise an objection.

Good never brings forth but good – Wealth in itself is good. The evil which comes with wealth is not part of the fundamental nature of wealth, but due to some external factors. Wealth can be spent in noble causes. Thus there is goodness in the wealth. However, if pride is created because of this wealth, then this is

not due to the nature of wealth, but because of the evil within the person himself. Similarly, if a person spends wealth in incorrect avenues, then this is because of evil within himself. The treasures of the earth are the means for great goodness to arise, so many people can be assisted, so many good causes can be funded; and a person can attain great rewards in the hereafter. However, if a person does not pay zakât, utilizes his wealth in impermissible avenues, oppresses people because of his prosperity, then he is to blame.

Instead of hoarding money, a person should spend and utilize his wealth. For example, a person can build a house. He can now give this house on rent, he will benefit as well as the person residing there. A person can build a factory. Items are now manufactured there, due to which people benefit, as well as the person who built the factory. Money should not be hoarded. No one benefits and the value of the money diminishes. This is one of the underlying wisdoms of zakât on wealth not utilized. Money was supposed to be spent and utilized for one's needs as well as the needs of others.

Thereafter Rasulullâh ﷺ presents a beautiful example to explain the benefits and harms of wealth according to its usage. We learn an important lesson from this. Explain to people through examples. If any mas'alah is explained by means of an example, the mas'alah is easily understood. The Qurân and ahâdith are replete with examples. When a person explains using an example, there can be no objections. Those who normally object are forced to accept the point made. Even the most weak-minded person

can easily understand the line of reasoning when an example is presented.

The word 'Rabî' in the above text can have one of two meanings: It can either refer to spring when all plantations and vegetation grow in abundance, or it can refer to a stream which has vegetation growing all over its banks.
The example mentioned is of the animal which eats so much of vegetation that it dies or is close to death. Unfortunately some people eat so much that there is no place at all for anything else to fit. They shove food down their mouths until their stomachs are literally bursting. Then they are uncomfortable the whole night. One of our friends resides in Swaziland. His ustâdh ate a whole watermelon. This is such a fruit which digests other foods, but does not easily digest itself. In the middle of the night, he woke his student up, "Hafejee, I am dying. Get me some medication." He did not give him one Eno, but the whole pack of five. Then, he felt better.

Recently, one Moulana in Mauritius explained that an âlim from Pakistan came to visit. He loved fish. When the Moulana from Mauritius cooked fish for him, he ate quite a bit. Half the night passed and he went to the Moulana's room crying, "I am suffering. I feel like I am going to die."

One king over-ate. He went to a hakim for some relief. The hakim gave him a packet of some powder, and requested him to ingest it so that it would aid in digestion. The king said, "What type of hakîm are you? You are ignorant, your father was ignorant! If

there was any place in my belly, I would have shoved in one extra samoosa."

Overeating causes such conditions. These are merely examples of humans and animals who over-eat, and what their final result is.

This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats a kind of vegetation. Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again.– Once the food passes out, the animal feels comfort. The stomach does not remain bloated. Similarly for a human being, once he passes stool, he feels so much of comfort. Being able to relieve one-self is a very great bounty. At times, a person cannot go to relieve himself. He sits down in class, but feels so uncomfortable. At times, he is forced to run to relieve himself halfway through the lesson. If he manages to control himself, then too, he remains uncomfortable. After the lessons are over and Zuhar salâh is performed, he goes to relieve himself and finds great comfort the minute his stomach is emptied. The effects of this can be seen on the face of the person when he is granted some comfort. This is outside the rest-room. If in the toilet, there had been a mirror, then a person would have seen himself how his face would change after relieving himself.

In short, this hadith explains to us that there is no harm in earning wealth. However, it should then be spent in the correct avenues. It should not be hoarded and kept 'in the stomach.' The

thieves come and then take away a person's wealth, and at times, even his life. Spend the wealth in the path of Allâh ﷻ, assisting the widows, orphans and poor, building of masâjid and madrassahs, etc. Then earn again, and continue spending. This is the correct path. If a person only earns, and hoards this wealth, then this wealth creates pride and arrogance in a person. He bloats up. This wealth will cause him harm. It will spiritually kill a person; or at least, maim him.

Thereafter, Rasulullâh ﷺ mentioned the crux of the hadith, which you have by now understood.
This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied. – Remember that a person has to earn money in a halâl manner. In halâl, there is *hisâb* (reckoning), in harâm, there is *adhâb* (punishment.) After earning the wealth, a person has to spend it properly. He should not hoard it in his safe, but should spend fulfilling the rights of the poor, the Islamic institutes, family members, etc. this wealth is the best of helpers in this world and the hereafter. On the other hand, a person earns wealth unlawfully, or he earns it correctly but does not fulfil rights, at times not even fulfilling the rights of his own self, then he is like the animal who continuously eats, but is never satiated. Some people are so sick. They will not care to look after themselves and rest, but will ensure they have to work. No matter how much they possess, there is always the greed for more.

هَلْ مِن مَّزِيدٍ

Is there any more? (Qâf verse 30)

A person has a thousand, but is not satisfied; he wants ten thousand. Once this amount is attained, a hundred thousand is sought. When this figure is reached, a million is sought. This is his concern at all times. May Allâh ﷻ protect us! This hadith has been brought in this chapter to warn us and to save us from falling into worldly pleasures and outward adornments and to compete with each other for these temporary items. A person must rather prepare and compete for the eternal bounties of the hereafter.

Also, when a person spends, then he should not become boastful and arrogant. Muti Shafî Saheb ﷺ has written,

نیکی کراور دریامیں پھینک دو

Perform righteous actions and throw them in the ocean.

After doing a noble action, forget about it. Do not go around showing off and telling all people about the action one has done. Have hope that Allâh ﷻ will reward one.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا جَمْرَةَ، قَالَ حَدَّثَنِي زَهْدَمُ بْنُ مُضَرِّبٍ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ عِمْرَانُ فَمَا أَدْرِي قَالَ النَّبِيُّ صلى الله عليه وسلم بَعْدَ قَوْلِهِ مَرَّتَيْنِ أَوْ ثَلاَثًا" ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلاَ يَفُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ "

Imran ibn Husain ﷺ said that Rasulullâh ﷺ said, "The best people are my contemporaries (i.e., the present (my) generation) and then those who come after them (i.e., the next generation)." Imran

added: I am not sure whether Rasulullâh ﷺ repeated the statement twice after his first saying. Rasulullâh ﷺ added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfil them, and obesity will appear among them."

Rasulullâh ﷺ has mentioned here that the best of people are his companions, then the next generation (referred to as the *tâbi'în*) and then the next generation (referred to as *tab' tâbi'în*). The reason for their position is that they possessed no love and excess connection with this world. This is how this hadith is connected to the chapter heading.

Qarni (my contemporaries) – Some ulama say that there is an indication to the four khulafâ in this word. The *qâf* refers to Abu Bakr Siddique ؓ (which ends with a *qâf*), *râ* refers to Umar ؓ (which ends with a *râ*), *nûn* refers to Uthmân ؓ(which ends with a *nûn*), and *yâ* refers to Alî ؓ (which ends with a *yâ*). These are the best of people, who possessed pure hearts and untainted tongues. Fountains of wisdom would emerge from their hearts and tongues. They were completely disinclined from the world and its pleasures. This was due to the blessings of the companionship of Rasulullâh ﷺ. Even in today's times, those who abstain from the world and its adornments, are blessed by Allâh ﷻ with fountains of wisdom.

After this era, many people will come who will not save themselves from this world. For this reason, they will have within themselves the following evil traits and qualities:

1.) *They will bear witness, even though they are not asked* – This means that they will have no worry of dîn and the hereafter. Their gaze will only be fixed on worldly prosperity and enjoyments. Wherever they can acquire the things of this world, they will run towards it, even if they have to take false oaths in a court of law.

2.) *They will be treacherous, and nobody will trust them* – In a narration which appears in front, a Sahâbî ﷺ states that he is very particular with whom he deals, since there are very few people he can trust in that later era. In today's times, people even deny written agreements, and are prepared to proceed to court with false testimonies. There is very little trust amongst people.

3.) *They will make vows, but not fulfil them.*– They will have no concern for the laws of Allâh ﷻ. Only worldly benefits will be before them. In today's times, we find that in matters of inheritance, even learned and outwardly pious people, follow whatever suits and benefits them. If they know that they will receive more when judging in accordance to the Shariah, they proclaim, "We must follow the Shariah." However, if they know that they will receive more if they follow the country's rules, they then say, "We are inhabitants of this country. We must follow its rules." In short, their objective is their own worldly gain.

4.) *Obesity will appear among them* – Obesity is due to one of two reasons. If it is due to sickness, then there is no harm. Here, that obesity is meant which is caused due to heedlessness. A person eats like an animal, and then goes to sleep. His object is merely to fill his belly. He has no time for fulfilling the commands of Allâh ﷻ and propagating *dîn*.

Another meaning of this statement is that a person's only concern is rest and comfort. All Muslims, and more-so ulamâ, should live a life of sacrifice. They should adopt abstinence in their lives. Then they will be able to do some service of *dîn*. It is very difficult for those who are used to comforts to engage in any services for *dîn*. Some even say, "We will only go to those places where we get good food." What kind of religious service will they be able to offer? A person must be prepared to strive for *dîn* whether he is honoured or not, whether he is served or not, whether he is given comfort or not. If a person works in a community where all the people respect him, then this is very easy. However, if a person works in such areas where there is opposition, where there are people with different ideologies like Salafis, Barelwis, etc. then this is a very great thing. Such people will always object to you, look for your faults, and try to lower your status before people. To work patiently amongst such people will cause a person to achieve great heights.

Our elders and mashâikh made so much effort on their students and murîds that only the hereafter remained before them. Hazrat Mufti Mahmood Saheb ﷺ used to mention this incident frequently. Once there was a certain pious person. He had trained one of his *murîds* (disciples) and sent him to engage in *dîni*

services in a certain village. The people did not allow him to teach in the masjid, and kicked him out. He proceeded to a tree, sat under it, and began teaching saying, “My Shaikh had sent me here. I will remain here and continue teaching.” Eventually, Allâh ﷻ granted him great honour and success.

Moulana Rashid Ahmad Gangohi Saheb ﷺ started teaching in an unkempt and desolate masjid. He cleaned out the place and eventually began performing salâh and teaching there. Some of the town’s people came to him and said, “Who gave you permission to teach here?” He immediately took his students outside and began teaching there. This is how we should be prepared to sacrifice. Our object should be to serve the *dîn* of Allâh ﷻ, and not ease and comfort.

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ وَأَيْمَانُهُمْ شَهَادَتَهُمْ ".

Abdullah ﷺ narrates that Rasulullâh ﷺ said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people whose witness will precede their oaths, and whose oaths will precede their witness."

In a court, the normal procedure is to first take an oath, and then to state whatever they witnessed. These people will testify without even having taken an oath. At other times, they will take an oath first. The object of mentioning this is to show their desire

to testify, without any fear or concern. They will have no fear of the hereafter and reckoning. To take oaths and testify will be a small matter in their sight. *Dîn* is something inconsequential in their hearts.

In our family, there are so many people who actually say, "Don't worry what these maulvis state. Ask the graduates and those possessing degrees." People are completely caught up in the pleasures of this world, and have no concern for the hereafter.

The only time people will come on the straight path is when the ulamâ fulfil their duties and responsibilities. They have to explain firstly to the people the necessity and importance of *dîn*, even before teaching them all the rulings regarding the different aspects of *dîn*. Unfortunately, at times, even the ulamâ run after these degrees, and begin following the systems of the worldly people.

حَدَّثَنِي يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ خَبَّابًا، وَقَدِ اكْتَوَى يَوْمَئِذٍ سَبْعًا فِي بَطْنِهِ وَقَالَ لَوْلاَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِالْمَوْتِ، إِنَّ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم مَضَوْا وَلَمْ تَنْقُصْهُمُ الدُّنْيَا بِشَىْءٍ، وَإِنَّا أَصَبْنَا مِنَ الدُّنْيَا مَا لاَ نَجِدُ لَهُ مَوْضِعًا إِلاَّ التُّرَابَ.

Qais ﷺ states, "I heard Khabbab ﷺ, who had branded his abdomen with seven brands, saying, "Had Rasulullâh ﷺ not forbidden us to invoke Allâh ﷻ for death, I would have invoked Allâh ﷻ for death. The companions of Muhammad ﷺ have left this world without taking anything of their reward in it (i.e., they will have perfect

reward in the Hereafter), but we have collected of the worldly wealth what we cannot spend but on earth (i.e. on building houses).

Seven brands – This was one form of medication used in those times. Just as there are different forms of treatment in today's times, e.g. hakim treatment, homeopathy, herbal, acupuncture, Chinese healing methods, etc. so too were different forms found in those days. This branding in the abdomen was for some sicknesses of the stomach.

The pain Khabbâb ﷺ was experiencing was so severe that had it not been for the command of Rasulullâh ﷺ, he would have asked Allâh ﷻ to grant him death.
Thereafter he made mention of those companions who possessed nothing of this world and passed away in that condition, followed by his own condition, which he said as a form of humility.

But on earth – This means in buildings. As will be mentioned later, the worst place to put one's money is in unnecessary buildings. Today, houses are built very fashionably. There is no harm in building a house according to necessity. If extra money is spent for some comfort, then too there is no harm. There is even permission for some beautification. However, to waste money just for some show and to follow fashion is completely incorrect.

Today, many Muslim people have open-plan homes, which is completely contrary to Islamic culture. Never mind open-plan kitchens, there are even open-plan toilets. The family members of one inhabitant of Azaadville bought a house from some non-Muslims. He went to visit them. The bedroom and toilet are

joined to one another, with no wall or barrier even between them. This person went to relieve himself. Only later did he come to realize that all the people could see him. This can never be our way, the way of simplicity and modesty.

So much money is wasted on buildings. A person has a beautiful garden. His wife tells him, "It is very difficult to maintain this garden. Many times, the children eat sand from the garden. Rather pave the whole area." Two years after paving, the wife says, "This looks very dull. We need some plants here." The whole garden is then re-dug. He continues in this vein every few years. So much of wealth is wasted.

Money is wasted on designs. A simple structure will do. Do not listen to the architect. He is working for you, and not vice versa. You are paying him. He must now not demand that he will build a house as he wishes to design. In one extremely cold place, the architect built the house with an exceptionally high roof. In the winter months, the place becomes as cold as a deep freeze. A person must think for himself, and not leave the thinking to the architect, whose only objects to utilize your money for the ideas he has in his mind.

Never mind private homes, today (May Allâh ﷻ forgive us!) we have even seen in madrasahs building and breaking all the time. This is even regarded as progress, "See how our madrassah is progressing!" Progress is judged in accordance to the amount of buildings. Wasting money and utilizing trust money in such a way is completely prohibited.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، قَالَ أَتَيْتُ خَبَّابًا وَهْوَ يَبْنِي حَائِطًا لَهُ فَقَالَ إِنَّ أَصْحَابَنَا الَّذِينَ مَضَوْا لَمْ تَنْقُصْهُمُ الدُّنْيَا شَيْئًا، وَإِنَّا أَصَبْنَا مِنْ بَعْدِهِمْ شَيْئًا، لاَ نَجِدُ لَهُ مَوْضِعًا إِلاَّ التُّرَابَ.

Qais ﷺ states, I came to Khabbab ﷺ while he was building a wall, and he (Khabbab) said, "Our companions who have left this world, did not enjoy anything of their reward therein, while we have collected after them, much wealth that we cannot spend but on earth (i.e., on building).

Khabbâb ﷺ was building due to necessity. However the words of Rasulullâh ﷺ had entered the crevices of his heart. He therefore applied those words to himself. Rasulullâh ﷺ disliked most spending of money on buildings. Once Moulana Ebrahim Devlah Saheb, from Nizamuddin markaz, visited our madrasah. He gave some money for the madrasah, and also said, “Do not place my money in buildings. Utilize it for the salaries of the ustâdhs teaching.” Obviously, there is great reward for building classrooms and dormitories, even though in many places, there is lot of wastage and extravagance. However, the teaching is the object in the madrassah. Normally, a person invests his money in those places where he will receive the greatest returns. We must think in the same manner for our *dîni* matters.

As mentioned before, there is no harm if building is done according to necessity. We are human beings, and will not sleep under trees. We need living quarters. However, to waste money on buildings is extremely evil. In the whole world today, wherever a person goes, he will find construction upon

construction. Even in the blessed cities of Makkah Mukarramah and Madinah Munawwarah, we find that buildings are built, only to be taken down after a few years. This was disliked by Nabî ﷺ. Even money must not be wasted in masjids. Today, there is competition to see who builds the smartest masjid. People want the taps of their masjids to be unique. There is even competition in the toilets. So much of designs are found in the masjid, even on the minarets.

Those in madrassahs should endeavour to be as simple as possible, so that they can set a standard for others.However, sad to say, even many madrasahs compete to outdo one another. You will not see it so much here. However travel to India, and see the condition there, even more in Gujerat.

On the other hand, the masjid and madrasah should not be in such a state that people look down upon the Muslims, stating that the Muslims own nothing. These buildings should be of a moderate nature, according to time and place one is living in. People should regard them to be simple.
Moulana Abrarul-Haq Saheb ﷺ built his madrassah. At first, he did not even plaster it as there weren't so much funds. All extra funds were used for more buildings. When there was sufficient funds later on, he plastered it. Try to build a madrasah and masjid in such a way that there is minimal maintenance. Think before building, so that the building remains for a long time. There should be no need to break down portions of the building every two or three years. Utilizing public money correctly is of great importance.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ . رضى الله عنه . قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ

Khabbab ﷺ narrated, "We migrated with Rasulullâh ﷺ.

(This narration is related to the chapter of migration).

The *muhâjirîn* (emigrants) left Makkah Mukarramah with nothing, and came to Madinah Munawwarah. Allâh ﷻ had blessed the Ansâr with abundance. For the sake of *dîn*, the *muhâjirîn* left Makkah Mukarramah. They left their homes and businesses. They did not compete and run after the things of this world. For the sake of *dîn*, they sacrificed everything. They did not turn towards the world. When a person leaves his hometown, he has to sacrifice a great deal. This was not for any worldly reason, but solely for *dîn*. This is the lesson Imâm Bukhârî is trying to put forward, that we should make sacrifices for *dîn*, and not the temporary items of this world.

باب قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ}جَمْعُهُ سُعُرٌ، قَالَ مُجَاهِدٌ الْغَرُورُ الشَّيْطَانُ.

CHAPTER: "O MANKIND! VERILY THE PROMISE OF ALLÂH IS TRUE. SO LET NOT THIS PRESENT LIFE DECEIVE YOU, AND LET NOT THE GREAT DECEIVER (SHAYTÂN) DECEIVE YOU REGARDING ALLÂH. SHAYTÂN IS YOUR ENEMY, SO TAKE HIM AS AN ENEMY. HE INVITES HIS GROUP SO THAT THEY CAN BE FROM THE INHABITANTS OF THE FIRE."

All the promises of Allâh ﷻ relating to this world and the hereafter are true. There can be no doubt whatsoever in His

promises. True success is not in this world, it is in the hereafter, the life of the grave, and the life of the Hereafter are all promises made by Allâh ﷻ, in which there is no doubt whatsoever. A person must never be deceived by the worldly goods which others possess. A person sees his neighbours and family members having wealth. He now thinks that his success is in those things. He feels that he has to now make a concerted effort in that line. At the present moment, he is earning little, whilst serving *dîn*. He feels that if he has to go out and work, he will earn much more, and will be easily able to sustain his wife and children. However, a person must not be deceived by this outward glitter and glamour of this world. He must not be deluded by Western and university education. "My children will earn so much. They will be so successful." We have to keep the life of the Hereafter in front.

Shaytân creates doubts in the hearts of people. He tells a person, "See how much of enjoyment others are in. You are living such a dull life. What will happen to your wife and children? If they become hafiz and maulanas, how will they survive in the world? From where will they get food to eat?" Another deception Shaytân places in the hearts of people is that Allâh ﷻ is Most Merciful and Most Forgiving. A person can sin as he wants. Allâh ﷻ will forgive him.

Allâh ﷻ thereafter informs us that Shaytân is our enemy. If a person informs us that a certain person who outwardly does so much for us is actually our enemy, how appreciative will we not

be? Here Allâh ﷻ has informed us that Shaytân is our open enemy, who will try to enter us into eternal ruin.

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْقُرَشِيِّ، قَالَ أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ ابْنَ أَبَانَ، أَخْبَرَهُ قَالَ أَتَيْتُ عُثْمَانَ بِطَهُورٍ وَهْوَ جَالِسٌ عَلَى الْمَقَاعِدِ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ وَهْوَ فِي هَذَا الْمَجْلِسِ، فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ " مَنْ تَوَضَّأَ مِثْلَ هَذَا الْوُضُوءِ، ثُمَّ أَتَى الْمَسْجِدَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ جَلَسَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ". قَالَ وَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَغْتَرُّوا ".

Ibn Abbân informed Muâdh ibn Abdur Rahmân, "I brought water to Uthmân ibn Affan ﷺ to perform wudhu while he was sitting at Maqâid. He performed wudhu in a perfect way and said, "I saw Rasulullâh ﷺ performing wudhu in this place and he performed it in a perfect way and said, "Whoever performs wudhû as I have done this time and then proceeds to the masjid and performs two-rak`at salâh (tahiyyatul-wudhu) and then sits there (waiting for the compulsory congregational salâh), then all his past sins will be forgiven." Rasulullâh ﷺ further added, "Do not be in deception (thinking that your sins will be forgiven because of your salâh)."

Maqâid – This can refer to a seat. However, the commentators of hadîth state that this was a particular place in Madinah Munawwarah.

Once in Kufa, people asked Alî ﷺ, "How did Rasulullâh ﷺ perform wudhû?"

He did not commence a lengthy lecture or open a kitâb (book) and teach from there. He sat on a high place, performed wudhu

before the people, and said, “This was the method of wudhu performed by Rasulullâh ﷺ.”

هكذا كان وضوء رسول الله ﷺ

This was the manner Rasulullâh ﷺ performed wudhû. (Abû Dawûd)

Every person can easily understand what is said when it is practically demonstrated. From a book, a person can easily misunderstand. Therefore, it is necessary to learn wudhu and salâh practically from those who also learnt it practically. Similarly Nabî ﷺ said,

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Perform salâh as you have seen me performing salâh. (Bukhârî)

The hadith does not state,

كماقرأتم في الكتاب

Perform salâh as you have read in a book.

It is obvious that we have not seen Nabî ﷺ. However, the inheritors of Nabî ﷺ are in our midst. They practically learnt salâh from their seniors, who learnt it from their seniors, with the link reaching Rasulullâh ﷺ. It is Allâh ﷻ’s grace that here in the khanqah, on the last day of Ramadhân, salâh is practically demonstrated. Whatever is practically done, is much easier to remember and practise. There is a famous story of Mullâ Ali Qâri ﷺ who had written a book on Hajj. However, when he went for Hajj, he performed tawâf in the wrong direction.

Many times, a person writes a book or gives a lecture, but practically errs when he performs that action. So many times, we have seen good, learned people in sajdah with their fingers spread out, whereas the fingers are supposed to be kept together in this posture. They even tell others to close their fingers, but do not do it themselves. A person has to do practicals, not only once or twice, but many times, so that the action can be performed correctly. A person needs a *sanad* (chain to Rasulullâh ﷺ) for this also, not only for narrations, but for practise.

Do not be in deception – What relation does this have with the hadîth? A person can think to himself, "I will perform one perfect wudhû and then read two rak'ats of salâh, which will cause all my sins to be forgiven. Then I can do as I please." This is a deception from Shaytân. There are many people who go for umrah once a year. They feel that all their sins are forgiven. Others spend a *chillah* (40 day period) in the khanqah or in jamât. They feel that their sins are forgiven, so they can do as they please. They are in deception. Islâm is not such a religion, that a person can do as he pleases, then a big night arrives, extra acts of worship are performed, and then a person can return to his previous ways.

A person performs tahajjud, and then sits before the T.V. He has breakfast with those family women regarding whom one has to observe hijâb. A person should not live in a state of delusion.

One important point to note: No action is accepted without îmân. Similarly, a person who does not fulfil his compulsory duties (farâidh) and does not abstain from major sins, then according to the law, he is not entitled to any rewards for his nafl actions, even

though great virtues are mentioned for these optional actions. If Allâh ﷻ through His Grace bestows, then this is another matter altogether. So the great rewards promised are in actual fact for those who perform their farâidh actions and abstain from sin.

Our religion is not like the Christian religion, where a person does as he wishes the whole week. On Sunday, he goes to the church, and feels that Isâ عليه السلام was crucified for his sins, so he does not have to worry. This is not our way. We have to always engage in good and abstain from evil, and then place hope in the mercy of Allâh ﷻ.

باب ذَهَابِ الصَّالِحِينَ ويقال الذهاب المطر

CHAPTER: THE RIGHTEOUS PEOPLE WILL DEPART

حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مِرْدَاسٍ الأَسْلَمِيِّ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَذْهَبُ الصَّالِحُونَ الأَوَّلُ فَالأَوَّلُ، وَيَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيرِ أَوِ التَّمْرِ، لاَ يُبَالِيهِمُ اللَّهُ بَالَةً ". قَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ حُفَالَةٌ وَحُثَالَةٌ.

Mirdâs Aslami رضي الله عنه narrates that Nabî ﷺ said, "The righteous (pious people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates. Allâh ﷻ will not bother about them.

ذَهَابِ: Allâmah Ainî رحمه الله states that ذِهَابِ (with a kasrah) refers to rain, and ذَهَابِ (with a fathah) refers to departing. This is meant here. The departure of the righteous and pious people is amongst the signs of Qiyâmah. In another hadith, we learn that Allâh ﷻ will not remove knowledge by extracting it from the hearts, but

knowledge will be removed by the demise of ulama. When the ulamâ do not remain, the ignoramuses will be taken as guides. They will be astray and will lead others astray.

When no knowledge remains, no righteous people will remain, since righteous and pious will only come into existence when there remains knowledge. By the blessings of the ulamâ, the pious will remain. If there is no sun, there will be no light. The moon will not be seen, as the moon derives its light from the sun. Without the ulamâ, no piety can be attained. The enemies have understood this. Sorrowfully, we have not understood this. The enemies target the ulamâ, attack their integrity, and lower their ranks in the sight of people. The enemies know that if they say that the Qurân or sunnah is incorrect, no Muslim person will ever accept their assertions. However, they can easily create evil thoughts about the ulamâ, which people will accept. In this way, they are able to sever the relationship of the general masses with the ulamâ. As soon as this happens, people are disconnected to their *dîn*. It is the ulamâ who create a link between people and *dîn*. The ulamâ therefore have an important role to play, due to their knowledge.

Close to Qiyâmah, the ulamâ will pass away, followed by the pious. When the ulamâ are no more, ignoramuses will remain. No goodness will remain. Only dirt and filth will remain. They will hold no value in the sight of Allâh ﷻ. If your child does something wrong, you will reprimand and admonish him. However, if your neighbour's son does the same action, you will not be concerned. If your wife does something wrong, you will become angry. If a strange woman does that action, you will not become upset. You will have feelings for those that are close to you. These people

will be of no value before Allâh ﷻ, as they will have no connection with Him. They will do as they please.
If the pious and ulamâ do anything wrong, they are corrected and chastised, since they are beloved to Allâh ﷻ. Different conditions are sent down on them so that they may correct themselves.

بَاب مَا يُتَّقَى مِنْ فِتْنَةِ الْمَالِ
وَقَوْلِ اللَّهِ تَعَالَى: {إِنَّمَا أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ}.

CHAPTER: THE FITNAH (TEST) OF WEALTH SHOULD BE WARDED OFF – ALLÂH ﷻ STATES, "VERILY OUR WEALTH AND YOUR CHILDREN ARE A TEST."

As mentioned earlier, wealth is not evil in itself. If used incorrectly, then it will cause harm to one. A person has to save himself from the evils created due to wealth, like pride, oppression, sins, stinginess, etc. Generally the wealthy are stingier, despite having so much; whereas the poor are much more generous, since they are able to sympathize with others who are also poor. This is one of the reasons Allâh ﷻ has made fasting compulsory. The rich people during those moments are able to feel slight pangs of hunger, which will cause them to feel compassion for the poor. We still know that at the time of iftârî, there are two or three dishes prepared for us. Many of them do not have a morsel of food or a drop of water to drink. Anyhow, Allâh ﷻ has beautifully arranged this system, so that the wealthy can be considerate towards the poor.

Money is a source of great goodness, provided it is utilized properly. Rasulullâh ﷺ has shown us the path clearly, so that no

one is confused. We do not need to turn to anyone else after receiving such a perfect path from him.

Money is a necessity. It has to be utilized for the correct functioning of the system of the world. However, many evils creep into a person or into society because of this wealth. If we follow the teachings of Rasulullâh ﷺ, we will be saved from these evils.

In the above mentioned verse, Allâh ﷻ states, "Verily your wealth and your children are a fitnah." *Fitnah* in the Arabic language has different meanings. One meaning is of *ikhtibâr* and *imtihân* which means an examination, a test. Here, the meaning normally used in Urdu and Gujerati is not meant, which is a calamity, a difficulty. A person's wealth and children are an examination for him. In love of wealth and family, a person perpetrates many wrong actions. He is thus tested by Allâh ﷻ with regards to these bounties.

A person loves his wealth. To take out zakât is difficult on him. Our Shaikh, Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb ﷺ said, "A person who does not pay zakâh has reached the pinnacle of stinginess." It was the view of certain Sahâbah as well as some imams of fiqh that whatever excess wealth is owned by a person after the passing of one year should be given as zakâh. Zakâh is thus due on 100 % of excess wealth. Their view is based on the fact that one year has passed on that wealth, and it was not used. Therefore, a person should utilize that wealth for the benefit of others. You do not need to worry, as this is not the view of majority of the Sahâbah and imams. Only 2.5 % has to be paid, and that too, on excess wealth. When the government charges

tax, they charge a person on all his wealth. They do not look to see if the wealth is excess or in use. They charge a person on whatever he earns. Zakâh is not paid on what a person earns, but what remains, and that too, after one year. Four seasons have passed, and that money lay by you. This shows that the money is in excess, and is not being utilized. Logically, even if a person had to give all that money in zakâh, there was nothing wrong. However, Allâh ﷻ, through His Grace, has not asked us to discharge not 100%, 90 %, 50%, 25%, 10% or even 5%. Only 2.5% should be discharged, and a person is allowed to keep 97,5%. If a person cannot give so much, then what is the level of his stinginess?

Hazrat ﷺ used to say, "When a wealthy person takes out zakâh, it seems as if his heart will burst when he sees the amount. However, he should not look at that amount, but rather at the amount that remains by him. Don't look at the 2.5 %, look at the 97.5%. Then, his heart will function properly. He will become happy." This too, is in excess wealth. It is not in necessary wealth, or in wealth spent already. So, this wealth is an examination. By giving of zakâh, there is a decrease in the love of wealth. A person should therefore pluck courage and spend freely for Allâh's sake.

A Jewish lady came to Aishah ﷺ and asked her for something. When she gave her charity, the lady made duâ that she be saved from the punishment of the grave. Hazrat Aishah ﷺ waited for Rasulullâh ﷺ and explained to him what she said.

In every command of Islam, there is an abundance of goodness. A person who is freed from the love of wealth has actually been

freed from a jail. As long as the love of wealth and this world is in the heart of a person, he is in a jail. By the giving of zakâh, a person removes some portion of the love of wealth. In this way, he will be able to save himself from the temptations and trials of wealth.

By giving of charity, there is so much of goodness that emerges. In Delhi, there was a family, who now live in Karachi, and have an *islâhi* (spiritual) connection with our Hazrat. Their grandfather used to discharge his zakâh and give either an amount double in *lillâh* (optional charity.) For example, if his zakâh was five thousand, he would give ten thousand in *lillah*. When the partition took place, they were forced to leave everything behind in India. Possessing only the clothes on their body, they reached Pakistan. They now had nothing, even though they had been extremely wealthy in India. In India, they used to trade in fire-arms. A person who always spends in the path of Allâh ﷻ is assisted by Him. A consignment of weapons had been ordered from England, which was to have been delivered to India. They sent a message to England to send the weapons to Karachi, and not to Delhi, as their place of residence had changed. The weapons duly reached Karachi. Pakistan had just been recently formed. There was a need for weapons. As soon as the consignment arrived, the Pakistan government bought it. He received great profits and was easily able to stand on his two feet, and rebuild his empire. There are many incidents of those who were aided by Allâh ﷻ, when they gave wealth in His path. Many, many benefits are derived by those who spend in the path of Allâh ﷻ. Regarding this chapter, one great benefit is that a person is saved from the temptations and evils of wealth.

A person's children are also an examination. In the incident of Mûsâ ﷺ and Khadir ﷺ, we find that the child would have been a means for his parents going astray. Therefore, the child was taken away by Allâh ﷻ. On the one hand, children can be a source of great blessings and goodness. According to one hadith, all of man's actions come to an end at the time of his demise except three. One of these three is a pious child who will make duâ for his parents. Whatever good actions are performed by the son, the parents will receive the reward. On the other hand, if the child was not given proper training and nurturing, then the parents will also be punished in the grave for the evil and vice which the son perpetrates even when they have left the world. If the parent has made the correct effort to bring his child on the straight path, and then too, the child follows an incorrect path, then the parents will not be liable. This is when the correct effort is made.

Unfortunately today, many parents actually force their children onto the wrong path. We receive so many emails of young girls, who are forced by their parents to go to university. They request duâs and actually cry, hoping that somehow their parents can understand. Parents are unfortunately blinded by the love of the world. They feel that their daughter must get a degree, no matter what the consequences are. The life and environment at university is actually a life of Jahannum. So much of money is spent to enter one's children into the Fire of Jahannum. How deviated aren't we?

Once, during the maktab examinations, a person came to our ustâdh, Hafiz Salloo Sahib ﷺ in Germiston, and said to him, "I

want to send my daughter to England to become a doctor." It was the time of apartheid, where non-whites were not allowed to study at universities in South Africa. "Please make duâ for her protection as the environment in England is very bad. She is young and will have money also. Make duâ that Allâh ﷻ protects her!" Hafiz Saheb was an extremely pious person, spiritually connected to Moulana Thanwî ؒ. He thought for a moment and then said, "You are telling me that you want to send your daughter in the rain, and I must make duâ that she does not become wet." When a person is walking in the rain, the drops are definitely going to fall on him. The environment of a person will definitely affect him.

Today, our youngsters are caught up in so many evils. There are the evils of the television, the internet, the cell-phones, western education, the media, etc. We have to save our children from these evils. Many parents argue, "It is better that our children watch T.V. under our supervision than watching in some-one else's house." In other words, it is better that our children eat stool under our supervision than eating stool at some-one else's house. It is better that our children burn in the fire under our supervision than burn at some-one else's house. This is obscured logic.

Many parents feel there is no harm in computer games and cell-phone games, whereas this too is a great trial. There is a certain game in which a book is placed on the ground. The more one is able to kick it, the more points one receives. If a person super-imposes on the book, he will realize that it is the Qurân. These lessons are being indoctrinated in the hearts and minds of our youngsters. Another game features some extremely vile and evil

people. Whoever kills them is rewarded with many points. Eventually one realises that these 'evil' people are actually Muslims. Here, this point is indoctrinated that Muslims are evil people. The quicker they are removed, the better it will be. In a third game, an evil sound is made apparent. On closer examination, one realizes that it is the adhân.

Our children are a great test. If we have nurtured them correctly, made them hafiz of Qurân, and âlims of *dîn*, they will become a source of the coolness of our eyes. They will serve *dîn*, establish madrassahs, aid the poor, and do many other great works. The parents will be in the grave, but will continue receiving rewards. If, on the other hand, they were left free; proper and correct education was not imparted to them, and they were not spiritually nurtured, they will prove to be a source of difficulty for their parents in this world, the grave and the hereafter.

حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ ".

Abu Hurayrah ﷺ narrates that Rasulullâh ﷺ said, "Destruction for the one who is a slave of dinar and dirham (i.e., wealth) and who is a slave of costly clothing. Whenever he is given (worldly things), he is satisfied; and whenever he is not given, he is displeased.

In the first narration of this chapter, Rasulullâh ﷺ has mentioned that destruction is binding on the one who is an *abd* (slave) of wealth. Ponder over the word slave. This means that the person

who is obsessed with wealth. His only concern and worry is to make more and more wealth.

An incident is mentioned of a person who was going somewhere with his family members in his car. He came to a traffic-light, where he happened to see a person asking for a lift. He said, "I do not have place. My wife is sitting here, and my children are in the back-seat." The person said, "No problem, but I am Mr. Dollar" (i.e. money. If I am with you, you will get a lot of money.) When the driver heard this, he said, "O Mr. Dollar, you are a V.I.P. (very important person). You must sit in the front seat." He then turned to his wife and ordered her to move to the back seat. Mr. Dollar was made to sit right next to him.
At the next traffic light, there was another person asking for a lift. The driver said, "This is impossible. See, I have Mr. Dollar next to me. He is a V.I.P. Because of him, I had to let my wife sit in the back seat." The person remarked, "No problem if you have no place. But remember that I am Mr. Pound. I am approximately double of Mr. Dollar." When the driver heard this, he immediately exclaimed, "Then you are a V.V.I.P. (very, very important person.) Mr. Dollar, go in the back seat." He then ordered his wife and children to go into the boot, and seated Mr. Pound next to him.

At the next traffic light, another person stood, requesting a lift. The driver said to him, "I cannot do so. It is impossible. I actually put my wife and children in the boot to accommodate Mr. Pound and Mr. Dollar." In other words, I am so absorbed in the world and in making money that I have no time even for my wife and children. They too are thrown to one side. My only concern is more money, more businesses, and more investments. The

person said, “I am Mr. Islâm. Take me in, I will be of great benefit to you in this world, in the grave and in the hereafter.” The driver said, “Mr. Islâm, I love you a lot. But my lifestyle is such that I have no time for you. You may live in the masjid. I will visit you five times a day. If a jamâ’at comes, I will even bring some food for you. If people are sitting for *I’tikâf*, I will even bring bedding for them. I will honour you. However, do not come into my life, into my home, into my business, into my holidays. Don’t tell me, “Don’t watch T.V. I can’t bear this. Don’t tell me to place my womenfolk in hijâb. She needs to work in the shop. My daughters need to go to university. You will want to stop me. So please stay in the masjid, but do not come into my life. I have great love for you. So I have no place for you.” Mr. Islam replied, “No problem, carry on.”

The driver continued on his way. At the next traffic light, he sees another person asking for a lift. He says to him, “Please forgive me. I had to even leave Mr. Islam at the last traffic light, in-spite of my excessive love for him. I have no place for you.” The person said, “No problem, you have no place for me, but I have place for you. I am Mr. Malakul-Maut (the Angel of Death.) I have come to take you.” The wife screams from the back, “Take him quickly. Because of Mr. Dollar and Mr. Pound, he even pushed me in the back. He had no time for me. Take him very quickly.”

So this person is the slave of wealth. He has no time for himself, for his own health. He phones the doctor and cancels his appointment, saying, “Sorry, I have got to go to China. I have to go to Dubai.” He has no time for his wife and his children.

Slave of costly clothing – This refers to fashionable clothing. Today, never mind females, even males are mad over fashions. Every person wants brand names.

Such people who are diehards of the world are such that if they are granted anything of the world, they are happy. If not, they are depressed. So many people, even Muslims here in our area, committed suicide when they did not attain what they desired. A person has so much of love of the world, and his gaze turns away from Allâh ﷻ to such an extent that, figuratively, a person grabs an axe and smashes his own head. A slave lives a life of misery. The world becomes a calamity for him. As for the person who fulfils the rights of wealth, then he is saved from these problems. Those who have rectified and reformed themselves, placed their trust in Allâh ﷻ (*tawakkul*), built their îmân in *taqdîr* (pre-destination), will never become apprehensive and panicky. On the other hand, those who do not believe in *taqdîr*, but in their own efforts, and in the outward things of this world, will be granted these possessions as a test, and will experience great apprehension. At times, they will even commit suicide.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَى ثَالِثًا، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ".

Ibn Abbas ﷺ says, "I heard Rasulullâh ﷺ saying, "If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allâh forgives him who repents to Him."

No matter, how much man has, he desires more. Allâh ﷻ states,

وَأُحْضِرَتِ الأَنفُسُ الشُّحَّ

Greed has presented itself before the souls. (Nisâ verse 128)

A person has to make effort to remove this greed. For example, a person is a diabetic. No person purposely becomes a diabetic. The sickness comes into a person. Now he has to make effort to cure himself. Similarly, love of the world is a sickness, a severe sickness. It is the root of every sin.

حُبُّ الدُّنْيَا رَأْسُ كلِّ خَطِيئَةٍ

The love of the world is the root of all sins. (Bayhaqi in Shuabul-Imân)

Without making an effort, this sickness will not be cured. Merely knowing about the sickness is not enough. A person qualifies as an expert doctor. He treats every-one for high blood pressure. If he has the sickness, it will never go away as long as he does not make an effort for his own treatment. We read and study about these sicknesses. As long as a person does not treat them, they will not be removed, even though he delivers the greatest lecture about them and its cure.

There was a certain Molvi Sahib who delivered an exceptionally powerful lecture on charity and its benefits. When he returned home, he saw that his wife had prepared a huge pot of food to be distributed amongst others. He asked her in surprise, “What is this?” She replied, “I heard your lecture, so I prepared this food to

be distributed in the path of Allâh." He told her, "That lecture was for others. They must cook and feed us." If this is the case, then there will be no benefit for a person himself. Merely knowing and even conveying to others without practising oneself is of little benefit. A person must have within himself the concern to bring the teachings within his own life.

The love of the world and the objects it contains has been placed in man by Allâh ﷻ. Allâh ﷻ states,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاء وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللّهُ عِندَهُ حُسْنُ الْمَآبِ

Beautified for mankind has been made the love of pleasures (that come) from women (there is no sin if this love is directed to one's lawful wife), children, large heaps of gold and silver, branded (pedigreed) horses, livestock and plantations. These are the luxuries of the worldly life (everlasting success is not acquired through luxuries) and with Allaah (in securing His pleasure) is a most excellent (place of) return (Jannah).

We have been informed of this love so that we may acquire treatment. If a person informs you that some thieves are sitting on a certain pathway, it does not mean that you must merely possess the knowledge. The object of telling you is so that you take precautions. You will use another road, or you will phone the police to inform them of these thieves. When we have been informed in the Qurân that love of these items are in man's heart, it does not mean that we are unable to do anything. We now

place our hands down and say, “What must we do? Allâh ﷻ has placed this love. Let us become fully engrossed in the world.” What we are required must to do is take our precautions. We must endeavour to cure ourselves.

for nothing can fill the belly of Adam's son except dust – This is a proverb. It does not mean that if one eats dust, his stomach will be filled. What is meant here is death. When a person is placed in the grave and sand is thrown over him, then only does his craving and insatiability come to an end. In here, there is encouragement for us to destroy these desires of ours before death arrives. The sufiyâ have stated,

مُوتُوا قَبْلَ أَنْ تَمُوتُوا

Die before your death.

At the time of death, every person’s desires and greed will forcefully come to a termination. There is no perfection in this. Perfection is to rid oneself of these desires whilst still living in this world, realizing that the hereafter is the real abode, and that this world is but a deception. Perfection is to earn this world according to necessity, and then to utilize all one’s wealth, energy, abilities and time for the future life. This is a successful person.

and Allâh forgives him who repents to Him – In all the narrations of this hadith, these words are found at the end. See the Mercy of Allâh ﷻ! If a person had fallen into the trap of this world, then he should never lose hope. Allâh ﷻ will accept the repentance of any person who sincerely turns to Him. In actual fact, when a person realizes in the depths of his heart that the world is a mere bubble,

a deception and temporary, then he should understand that this is a guest from Allâh ﷻ. Allâh ﷻ is granting him the chance to repent. As soon as he repents, Allâh ﷻ will forgive him.

In the court of Allâh ﷻ, there are no write-offs. In this world, a harâm insurance company or some panel beaters may say, "This car is a write-off," but no human is a write-off. No matter how great a sinner may be, there is always hope. Great awliyâ in their initial stages were great sinners. When they repented, Allâh ﷻ showed them the road, and they reached lofty stages. They became the means for the guidance of hundreds of thousands of people. Many were affected by the following verse, and repented after hearing it being recited,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِاللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

Has the time not come for the believers that their hearts humble themselves for the remembrance of Allâh, and the truth which He had revealed? (Hadîd verse 16)

حَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَوْ أَنَّ لاِبْنِ آدَمَ مِثْلَ وَادٍ مَالاً لأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلَهُ، وَلاَ يَمْلأُ عَيْنَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ". قَالَ ابْنُ عَبَّاسٍ فَلاَ أَدْرِي مِنَ الْقُرْآنِ هُوَ أَمْ لاَ. قَالَ وَسَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ ذَلِكَ عَلَى الْمِنْبَرِ.

Ibn Abbas ﷺ said, "I heard Rasulullâh ﷺ saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can satisfy the eye of Adam's son except dust. And Allâh forgives him who repents to Him." Ibn Abbas ﷺ

said, 'I do not know whether this saying was quoted from the Qur'ân or not.' Ata ﷺ said, "I heard Ibn Zubair saying this narration while he was on the pulpit."

A person has a whole safe of wealth. He has different accounts in various parts of the world. His nature and temperament is such that he desires more. Rasulullâh ﷺ had the greatest amount of knowledge in every aspect, including the temperament of man. No matter how much man has, he desires more. Our elders have explained this by means of an example. You are sitting with your friend eating kawâbs (meatballs) from a plate, in which there are only three kawâbs. One kawâb is in your mouth, the second in your hand, and the third in your eye, with nothing left for your poor friend. Man wants more and more, not caring in the least for others. He generally seeks his own comforts and wellbeing.

A true human is he who sees to the wellbeing of others. Just as he desires for himself, he desires for others as well. Just as we wish the best for our children, others also want the best for their children. When Allâh ﷻ has blessed us, we should think of others. Our children have so much food that they actually waste, whereas at times, the neighbour's children have no food at all. This is contrary to human sympathy and compassion.

Some ulamâ are of the view that the words of this hadîth were actually a verse of the Qurân, which was eventually abrogated. Others state that this statement was commonly uttered by the Sahâbah ﷺ until Surah Takâthur was revealed. When the Sahâbah ﷺ would meet one another, and ask,

كيف حالك

How are you?

The reply would be not regarding physical needs, but spiritual conditions. They would sit together for a while, so that they could rejuvenate the level of their îmân. Many times, they would recite Surah Asr to one another. At all times, they would be concerned about their spiritual condition. For this reason, they would remind one another. Today, we never remind one another. We never speak about the hereafter. Our conversations centre on our cell-phones, businesses, sports, and clothing. In a funeral house in Pakistan, one lady hugged another lady while consoling her on the death of a close family relative. Her hand fell on the label of a brand name. Whilst uttering, "I am so sorry to hear of his demise, what a loss!" in one breath, she remarked in the next, "From where did you buy this brand-named clothing?" The Sahâbah ﷺ's concern was the hereafter. May Allâh ﷻ grant us those qualities!

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْغَسِيلِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، قَالَ سَمِعْتُ ابْنَ الزُّبَيْرِ، عَلَى الْمِنْبَرِ بِمَكَّةَ فِي خُطْبَتِهِ يَقُولُ يَا أَيُّهَا النَّاسُ إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ"لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًا مَلأً مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلاَ يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ "

Sahl ibn Sa'd ﷺ said, "I heard Ibn Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! Nabî ﷺ used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would

love to have a third, for nothing fills the belly of Adam's son except dust. And Allâh forgives he who repents to Him."

If a person possessed one valley full of gold, he would not have been able to spend it in his lifetime. That wealth would be left behind for his children and even his grand-children. Remember however, to possess the bounties of the world is not prohibited. To love the bounties of the world is prohibited. To be *mâldâr* (wealthy) is not harâm (prohibited), but to be *dunyâdâr* (worldly-orientated) is harâm (prohibited).

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ"لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ".

Anas ibn Malik ﷺ said, "Rasulullâh ﷺ said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allâh forgives him who repents to Him."

وَقَالَ لَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أُبَيٍّ، قَالَ كُنَّا نَرَى هَذَا مِنَ الْقُرْآنِ حَتَّى نَزَلَتْ {أَلْهَاكُمُ التَّكَاثُرُ}

Ubayy said (referring to the hadith above), "We considered this as a saying from the Qur'an till the Surah (beginning with): "The mutual rivalry (for piling up of worldly things) diverts you' (Takhâthur verse 1) was revealed."

This hadîth was recited to one another quite often, until the verses of Surah Takhâthur were revealed. Then, the verses of the

Qurân Sharîf used to be recited. In this there is lesson that whenever we lecture, we should always utilize Qurân Karîm first, followed by ahâdîth, and thereafter statements of our pious predecessors. The Qurân Karîm must always be given its due rank. The blessings and effulgence found in the Qurân Karîm cannot be found anywhere else. Always abide by this order. Commence with verses of the Qurân, followed by the ahâdîth, and then the statements of the pious predecessors. Some people exceed the bounds in this matter. They only mention incidents of buzurgs, majority of them out of this world. This is no tasawwuf, but a waste of time.

باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «هَذَا الْمَالُ خَضِرَةٌ حُلْوَةٌ»

CHAPTER: "WEALTH IS GREEN AND SWEET."

May our lives be sacrificed for Rasulullâh ﷺ as well as the great scholars of ahâdîth who presented us with amazing statements of Rasulullâh ﷺ. If only one was mentioned, then too it was supposed to have been sufficient to alert and warn a person. So many have been mentioned! It is only up to us to take benefit.

The chapter has been named after the words found in the ahâdîth. Wealth is green. This means that even looking at wealth is enjoyable. Outwardly, looking at one's home, clothing, cars, etc. are very enjoyable to look at. It tastes delicious as well. The heart is drawn towards it. Just as the heart is attracted to look at women, the heart is tempted to look to the beauties of the world. However, when a person's gaze falls on some ladies who are ugly-

looking, he makes a sincere tawbah (repentance) to never ever look again at another woman.

وَقَالَ اللَّهُ تَعَالَى: {زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا}. قَالَ عُمَرُ اللَّهُمَّ إِنَّا لاَ نَسْتَطِيعُ إِلاَّ أَنْ نَفْرَحَ بِمَا زَيَّنْتَهُ لَنَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ أُنْفِقَهُ فِي حَقِّهِ.

Beautified for mankind has been made the love of pleasures (that come) from women (there is no sin if this love is directed to one's lawful wife), children, large heaps of gold and silver, branded (pedigreed) horses, livestock and plantations. These are the luxuries of the worldly life (everlasting success is not acquired through luxuries) and with Allaah (in securing His pleasure) is a most excellent (place of) return (Jannah).

Umar ﷺ said, "O Allâh! We do not have the ability except that we become pleased with that which You have beautified for us. O Allâh! I ask You that I spend it in the rightful place."

Allâh ﷻ explains in this verse the attraction man has towards these attractions in the world. In actual fact, they are not so beautiful. However, they have been beautified and made to look beautiful. Shaytân tricks man, as is mentioned in a hadîth sharîf that when a woman leaves home, Shaytân causes her to look beautiful in the eyes of men. She is not that beautiful. Some people get involved with other women. When they eventually realize their folly, they repent, and even say, "I do not know what I saw in her. My wife is so beautiful. I have gold at home. I do not

know where I went and blackened my face. That woman is no comparison to my wife."

There is a famous incident of a woman who went to a certain pious person and said to him, "My husband wants to take a second wife. I am not allowed by the Shariah to raise my niqâb (face-covering.) If you saw my beauty, you will be forced to say that it is not permissible for him to look at any other woman." The pious person fell unconscious when he heard this. The lady became frightened and ran away from there, fearing she would be accused. When he regained consciousness, he was asked as to why he had fallen unconsciousness. He replied that when the woman asked him the question, he thought to himself, "What if Allâh ﷻ asks why I looked at anyone else besides Him, whereas He is the most beautiful?" He ﷻ is the creator of beauty and all beautiful sceneries.

Our Shaikh ﷺ used to say, "Don't look at the design, rather look at the Designer!"
When the designs are so beautiful, then what must be the beauty of Allâh ﷻ, the Actual Designer? If a person casts His gaze elsewhere, then this is the height of foolishness and idiocy.

Desires have been placed in man. With a slight amount of effort, these can be controlled. Every person however feels that his desires are too much, and can never be managed. No-one understands his plight, and they cannot guide him properly. However, it is within the capability and capacity of every single person to learn how to control his carnal desires. Allâh ﷻ states,

لاَيُكَلِّفُ اللّٰهُ نَفْسًا إِلاَّ وُسْعَهَا

Allâh ﷻ will not burden a soul except as such as it can bear.
(Baqarah verse 286)

Thus, every person can control his desires.
The different desires placed as an examination are:
1.) Women
2.) Children
3.) Abundance of wealth
4.) Transport - In the past eras, it was pedigreed horses, today it is top of the range and latest model cars.
5.) Livestock
6.) Farms, factories, block of flats, investments. These have been beautified for man, whereas they possess no reality.
All of these are merely to be utilized in the world for a short period of time. They have been beautified, as a means of examination. The actual object is to prepare for the life of the Hereafter.

Look thereafter at the statement of Umar ؓ. What a clean and pure heart he possessed. He expressed clearly what was in his heart. Hazrat Thânwî ؒ said, "Many foolish sufis speak ill of the world. They say that a person must kick away the world. (لات مارو). If the same person doesn't get two rotis, he will not be able to lift up his لات(leg) to kick away the world.

There was a certain Moulana, who came back to South Africa, after qualifying. He used to tell the people that their business was harâm, they must only sit in the masjid, and make ibâdah. He

used to make life difficult for people. After some time, he himself bought and ran a huge shop.
Anyhow, this concept should be properly understood. Dunyâ is that which turns a person away from the hereafter. That which assists a person in his dîn, is not regarded as dunyâ, but actual dîn.

Umar ﷺ said, "O Allâh! We do not have the ability except that we become happy with that which You have beautified for us. O Allâh! I ask You that I spend it in the rightful place. – Allâh ﷻ has made these things beautiful. We become happy with these things. However, we should make duâ to Allâh ﷻ and utilize these things in the correct avenues, by which one will be rewarded.
There are many fake sufis who say, "I am like a stone in front of women. I have no evil feelings and thoughts regarding them. I can sit and talk with them, shake hands with them, and allow them to massage my feet." Remember that such people are deceivers and slaves of this world (*dunyâdâr*.) That butter which does not melt in front of fire is no butter. That man who does not melt before a woman is not a man. Even an eighty year old man, so old that no organ of his will move when the most beautiful woman sits in his lap, has within himself desires. He has become colder than a deep freeze, but desires remain. Even though physically he cannot do anything, his thoughts run freely. Till death, these desires remain in a person.

Allâhu Akbar! Our Shaikh ﷺ used to say, "Never make duâ that these desires terminate." The desires must remain, a person should not act in accordance with these desires. If there are no

desires, a person can never become a *walî*. A *muttaqî*, a *walî* is he who abstains from sinful desires. If there are no desires, then what will he abstain from? If there is no petrol in one's car, how will it move? The examination is to see who will control his desires. If there are no desires, then how will the examination take place?

There was a certain *mutawalli* (masjid trustee) in our area, who once remarked, "I never got any ticket in my life." At that time, he was about fifty. We looked at him in amazement, as had never received a parking ticket, a speeding ticket, a ticket for his seat-belt, etc. Then he said, "I have never driven in my life." So if a person has no desires, how can he sin? The only person who can sin is he who possesses desires. Perfection is to abstain from sins, whilst having the desire to commit sins. This is referred to as *taqwâ* and *wilâyah*.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، يَقُولُ أَخْبَرَنِي عُرْوَةُ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ " هَذَا الْمَالُ . وَرُبَّمَا قَالَ سُفْيَانُ قَالَ لِي يَا حَكِيمُ . إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى ".

Hakim ibn Hizâm ﷺ said, "I asked Rasulullâh ﷺ (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me. He then said, "O Hakîm! This wealth is (like) green and sweet (fruit), and whoever takes it

whilst the other is pleased to give, Allâh will bless it for him, but whoever takes it with greed, Allâh will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper hand is better than the lower hand."

Rasulullâh ﷺ would assist many Sahâbah رضي الله عنهم. Here Nabî ﷺ assisted him financially thrice, but spiritually nurtured him as well. Nabî ﷺ addressed him by his name, "O Hakîm!" This shows the beautiful manner and love which Nabî ﷺ portrayed whilst nurturing his followers. When a person wants to correct and reform some-one, first he should win over his heart. When the heart is won over, it becomes easy to make his *islâh* (reform him). These lessons should be learnt from the life and ahâdîth of Rasulullâh ﷺ.

If money is given by some-one happily, with no coercion and force, then there will be blessings in that wealth. If a person gives unhappily, then there are no blessings in that money.

Similarly, if a person has to collect for any masjid, madrassah or Islamic institution, he should never force people to give something. Whatever a person gives should be taken happily. The person will feel happy, as he was not pressurized and he will think to himself that he has come out cheap. If the collector feels that he has received so much from the person, then Allâh ﷻ will place great blessings in that wealth. Generally, the collector forces the person to give more. If the person gives fifty, the collector is not pleased until he is able to extract another fifty from him. The giver can give five hundred, but tries his utmost to

give fifty. There will not be blessings in this wealth. Actually, this is harâm money, which is then utilized in our Islâmic institutions.

Similarly, a person invites people for some function, especially during wedding occasions from the bride's family. This function is firstly totally incorrect. Secondly, the bride's side invites a hundred people from the bride-groom's side. The bride-groom's side insist on two hundred and force their opinion. This food is harâm for the people. There must be happiness from both sides.
A person who is greedy is like an animal which continues to eat, but is never satiated. His greed has no limits. It never terminates.

And the upper hand is better than the lower hand – The hand of the giver is better than the hand of the receiver. One should therefore try to give more rather than receive.

One etiquette derived from this hadîth is that if you are giving any of your elders anything, whether it is a present, a key, or some money, then let it not be such that your hands are above, and the hands of your elder are beneath. Present it in such a manner that your hands are below and his hands are above.

بَاب مَا قَدَّمَ مِنْ مَالِهِ فَهُوَ لَهُ

CHAPTER: WHATEVER MONEY ONE SENDS FORWARD (TO THE HEREAFTER) IS HIS

An easy example to understand this is of a person who goes to a foreign country e.g. Emirates to earn. Whatever excess money he earns, he sends back home. After his contract expires, whether it

is five years, ten years, he returns home. In that time with the money he has sent home, a house has been built for him, a vehicle has been bought, investments have been made. All of this is his. Whatever he had earned in the foreign country and left there is not actually his, since he cannot take any benefit from that wealth whatsoever. Similarly, a person who earns so much in this world but leaves it behind does not own that money. It becomes some-one else's. It becomes the property of the heirs. Only whatever was sent forward to the Hereafter will be his. Dr Abdul Hayy Arifi (rahimahullah) so beautifully said,

قدم سوءِ مرقد نظر سوءِ دنیا کدھر جارھے کدھر دیکھرھے

The feet are towards the grave, the gaze is towards the world. In which direction are you headed, and where are you turning your gaze towards?

If a person is moving forward but looking back, then it is obvious that he will meet in an accident. We find small children love to chase one another. Whilst running forward, they keep looking back at the person chasing them. Very soon, they knock into a wall, a door, or they bump into some-one else's head. This is during childhood (*bachpan*). However, a man reaches fifty-five (*pachpan*), but his childhood (*bachpan*) has not left him. Such old people run after and chase money, properties, businesses, etc. all the time. All of this will be left behind after death. Only the wealth spent correctly in the Path of Allâh ﷻ will accompany the person to the hereafter. Intelligence therefore demands that a person stores his wealth in the bank of the hereafter. Whoever leaves his wealth behind in this word is a truly foolish person.

حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ التَّيْمِيُّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ عَبْدُ اللَّهِ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ ". قَالُوا يَا رَسُولَ اللَّهِ مَا مِنَّا أَحَدٌ إِلاَّ مَالُهُ أَحَبُّ إِلَيْهِ. قَالَ " فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ ".

Abdullah ﷺ narrates that Nabî ﷺ said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allâh's Messenger ﷺ! There is none among us but he loves his own wealth more." Rasulullâh ﷺ said, "So his wealth is whatever he spends (in Allâh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

In this hadith, Rasulullâh ﷺ posed a question. At times, a person when lecturing should pose questions to his audience. There are multiple benefits in this action. One is that people do not get tired. If a lecture is in one tone, it becomes monotonous, and people fall asleep. By posing a question, the mind is rejuvenated, and an interest is aroused. Similarly, by mentioning a joke or rendering some poems, the people become alert.

A second benefit is that scattered thoughts are brought back to the subject matter. Even if people are awake, thoughts begin wandering. A person starts thinking of his worldly occupations, and no concentration remains. Very few people listen to lectures with great enthusiasm and love. The lecture on Jumuah is a golden opportunity to convey a dîni message. It should never be

left. However, the people have come from their factories, shops and business places. Their minds are still there. Their object is to return as quickly as possible to their work. Therefore, in most masjids, there are strict restrictions on the time of the lecture. A person is not allowed to go even a minute above the time. The reason is that people want to rush back. Even in that short time, the minds of the people are not there. A successful lecturer is he who can gather their scattered thoughts. Even if a person delivers a wonderful lecture but he has not captured the concentration of the people, then he has not achieved much. By asking a question, the listeners become attentive.

These are lessons taught to us by Nabî ﷺ. If he ﷺ wanted to, he could have merely mentioned whatever he wanted to without questioning the Sahâbah رضي الله عنهم. By asking a question, he was showing the importance of the subject matter to be related; and he was creating an interest as well as winning their concentration.

Who amongst you considers the wealth of his heirs dearer to him than his own wealth? – A person normally has great love for his heirs, as they are dearest to him. They are normally his wife, children, and parents. People even say, "Whatever money is mine is his as well." However, because of money, we find so many fights and even killings amongst blood brothers. Brothers are actually prepared to take one another to court because of the love of wealth. A daughter and son becomes the enemy of their mother because of this world. Outwardly, people claim great love, but when it comes to wealth, enmity is bred.

They replied, "O Allâh's Messenger! There is none among us but he loves his own wealth more." – The Sahâbah ﷺ were clean-hearted. Whatever was in their heart, they would proclaim. If we were there, we might have said, "We are all one. I love my wealth as I love my brother's wealth." However, we know that this is not the reality. If there is a robbery at one's brother's house, he will express sorrow. However, silently, he will make *shukr* that nothing of his was stolen. Naturally, every person loves his own wealth more than anyone else's. Similarly, one has more love for his own life than the life of another. The greatest love a person has is for his life, followed by his wealth. Truly successful is that person who has made such an effort on his dîn that love for his dîn is greater than that of his life and wealth. To make such a claim is easy. However, when one is examined, then only will the reality be exposed.

There was a nâni (grandmother.) She had extreme love for her grand-daughter, as is normally the case. This child was extremely sick. One night, it seemed that she would not live till the morning. The nâni made duâ, "O Allâh! If death is written for anyone tonight, then take away my life. Do not take away the life of my grand-daughter. She still has a whole life to live. My days are numbered."

In those days, a cow used to be kept in the back section of the house. That night, it placed its mouth in a bucket to eat fodder, but the bucket got stuck on its face. The cow could not remove the bucket and started making a huge noise. It walked into the house in this condition. The nâni saw in the darkness of the night a huge frightening beast moving towards her making sounds. She thought that the angel of death (*Malakul-maut*) was coming

towards her. Immediately, she pointed to the baby and said, "There is the patient." A few minutes before, she was making duâ for her life to be taken in place of her grandchild, but as soon as a glimpse of death appeared before her, she immediately pointed to the baby. Love for one's own life is the greatest. Many claim to love others extremely, but when the time comes, all claims are seen to be mere lip service.

Anyhow, just as one loves his own life, he loves his wealth. The Sahâbah ﷺ clearly stated that their wealth was more beloved to them than the wealth of their heirs. Thereafter Rasulullâh ﷺ mentioned the reality of one's wealth, "So his wealth is whatever he spends (in Allâh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." A person's true wealth is that which he has sent forward to the hereafter in his life happily and with his own choice. He spent the money on masjids, madrasahs, orphanages, welfare work and other works of goodness. If a person truly loves his own wealth and has intellect, then he will send his money to the hereafter. This wealth will remain forever.

Every person always seeks to invest his money in the place where he will gain the best profits. In this world, if a person gets a ten percent return, he is overjoyed. Even if eight percent is earned, then this is regarded as a good investment. On the other hand, if one invests in the hereafter, then the minimum returns he will receive is ten times more than he had spent. He can even receive seven hundred times more; and according to one's intention, even more. These investments and profits will remain forever and ever. More than this, a person can earn even more. For example, if a person built a masjid, then he will get the

reward of building the masjid. Besides this, he will get the reward of all those who perform salâh in that masjid, those who teach and have lessons in that masjid, and those who recite Qurân in that masjid. An intelligent person is he who invests in the bank of the hereafter.

Our Shaikh ﷺ used to say, "When a person spends in the path of Allâh, he has not spent anything in reality. All he has done is that he has transferred his wealth from one account of his to another." There are many people who have different accounts in different banks, and even in different countries. If a person is living in an unstable country where conditions are becoming difficult, and a reliable person offers to take your money to another country where you will eventually be moving to, then without him asking, you will ensure that you grant him a huge commission for his act of kindness. Similarly, those who collect money for religious causes are actually transferring the wealth of the people to the bank of the hereafter (*Akhirah*). They are benefactors to the people whose money they are using. People have not favoured them by giving them money, but they have favoured the people by transferring their money to the big bank of the Hereafter.

Hazrat Moulana Abrarul Haq Sahib ﷺ used to say that the asâtidhah of a madrasah should also contribute some money to their madrasah. They should not only learn the lesson (*sabaq*) of *lâm zer le'* (taking), but also the lesson (*sabaq*) of *dâl zer de'* (giving). The Molvi gives a lecture encouraging people to spend, but does not spend himself. Even the students of a madrasah should get in the habit of spending some money in the Path of Allâh ﷻ, either the madrasah in which they are studying, or in any

other noble cause. They might not be able to spend a huge sum, but even a small amount will be of great benefit. One can even spend on the poor students in one's class or in one's boarding room. The intention should be to gather one's wealth in the Hereafter. May Allâh ﷻ grant all of us the ability to do so! Amîn.

باب الْمُكْثِرُونَ هُمُ الْمُقِلُّونَ

CHAPTER: THE RICH ARE IN FACT THE POOR

This is actually like a scale which has two pans. This is similar to the hadith in which Rasulullâh ﷺ said, "The nikâh with the most blessings is the one in which there are least expenses and effort." In that nikâh in which there is great effort expended and lot of money spent, then we find the other side of the pan light. If the expenses and effort are minimal, then the pan of blessings will be weighty. There will be great blessings and goodness in such a marriage. Similarly, the person who is totally concerned about this world, and is always engaged in earning more and more, then the other pan of actions and deeds will be light. On the other hand, the person who does not overly concern himself with this world has abundance of time and opportunity to prepare for the Hereafter. So it is obvious then that his deed of righteous actions will be heavy. Therefore, a person should not be completely immersed in the matters of this world. According to necessity, he should work, fulfil his needs, and tend to his worldly necessities. However, his concern and mind should be towards preparation for the everlasting life to come. Then his scale of deeds of the hereafter will be heavy, and he will be successful in the hereafter.

وَقَوْلُهُ تَعَالَى: {مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ}.

Allâh ﷻ states in this verse, "Those who intend the worldly life and its adornments, We will grant them in full the recompense of their deeds in this world, and they will not be given less. There is nothing for them in the Hereafter except the Fire. Whatever they had done in the world will be destroyed and nullified will be what actions they performed."

Those who intend the worldly life are of two groups. One group are the disbelievers who do not believe in the hereafter. Their object is only to live in this worldly life. The other group are Muslims, who although believe in the Hereafter, do not practise accordingly. Practically, it seems that their object is only this worldly life.

Allâh ﷻ is very fair and just. Those who have made this world their primary objective will be granted the fruits of their actions in this world. An incident is mentioned of a pious person who was about to pass away. On his head-side a glass of water was placed. He raised his hands to take hold of the glass, which slipped and fell. He thus passed away in this state of thirst, not being able to fulfil his last desire. In another place, a disbeliever was about to pass away. He desired to eat the fish of a certain river in a certain far-off country. Allâh ﷻ made it such that the fish was caught, transported to that area, cooked and then fed to this disbeliever, who passed away after eating to his fill that

which he desired. The Angel of Death once mentioned to Allâh ﷻ that he was surprised on these two occasions. The believer was not granted simple water, which was at his head-side, whilst the disbeliever was treated to a feast. Allâh ﷻ then explained to the Angel of Death (*Malakul-Maut*) that the believer had done a certain wrong deed for which had not been punished in this world. The difficulty which he experienced was an expiation for that wrong, so that no sin would remain on him in the Hereafter. As for the disbeliever, he had performed a certain action for which he had not been recompensed in this world. Since there was no respite for him in the Hereafter, he was granted the recompense of his noble action in this world.

There are many non-Muslims who do many noble and charitable and humanitarian works. They receive their recompense in this world.

Hazrat Shaikul Hadith ﷺ at the end of his life, used to receive many gifts, as is the case with many of the pious. He used to cry, thinking of the following verse,

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا

You have used up your good things (your health, wealth and other resources) in your worldly life and enjoyed yourself with it (instead of using them to prepare for the Aakhirah).

We on the other hand, will feel that now *futuhât* (conquests) have arrived. A single invite is given, and a person feels that he is successful. Our elders would be overcome with great fear when these bounties were bestowed upon them.

Anyhow, those actions done without imân will be destroyed in the hereafter. Similarly, the actions of those believers who performed actions with worldly motives will be of no use in the hereafter. It is therefore of utmost importance to create *ikhlâs* (sincerity) within oneself. After the action, one should be careful not to destroy it by boasting or showing off. This shows the importance of making and being concerned with one's *islâh*. *Ikhlâs* has to be cultivated and created within one. It does not merely enter one by wishful thinking. The reality of *ikhlâs* has to enter one. If a person on the footpath places four bamboo sticks with a sail over it selling tea and names it 'Hotel Paradise', will this actually be a 'Hotel Paradise.' It may be in his mind, but no one in his sane mind will accept his designation. Similarly, many feel that they have *ikhlâs*, but is *ikhlâs* really there, or is it a mere figment of our imagination? The main thing is whether we are regarded as sincere by Allâh ﷻ or not. After fulfilling the action with *ikhlâs*, a person still has to be careful that he does not destroy the action.

We were in Madagascar. I was sitting with a Haji Saheb from India, a very good person. He mentioned to us that he had performed fifty-one Hajj. A person called out to him *Chachâ*, and he immediately corrected the person, saying, "Not *Chachâ*, Hâji Saheb." It should not happen that because of one word, the reward of fifty-one Hajj is destroyed. We might laugh about this incident, but it should not happen that our actions too are destroyed if we do not remove the sickness from our hearts. According to a hadith, some people will come forward on the Day of Judgement with rewards equal to that of mountains, but because of minimal or no sincerity, the rewards will be extremely

light or non-existent. How much of sorrow one will undergo when he will see what he had thought would earn him great rewards being turned into dust because of his insincerity or because of his boasting.

وَحَبِطَ مَاصَنَعُواْ فِيهَا

And whatever they did in the world will be destroyed (Hûd verse16)

All one's actions can be destroyed. This is just like a government which freezes a person's bank account or they nationalize all assets in a country. Everything of a person's is taken away. It should not happen that our actions are snatched away in this manner.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ . رضى الله عنه . قَالَ خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي وَحْدَهُ، وَلَيْسَ مَعَهُ إِنْسَانٌ . قَالَ . فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ . قَالَ . فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ فَالْتَفَتَ فَرَآنِي فَقَالَ " مَنْ هَذَا ". قُلْتُ أَبُو ذَرٍّ جَعَلَنِي اللَّهُ فِدَاءَكَ. قَالَ " يَا أَبَا ذَرٍّ تَعَالَهْ ". قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ " إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ، إِلاَّ مَنْ أَعْطَاهُ اللَّهُ خَيْرًا، فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ، وَعَمِلَ فِيهِ خَيْرًا ". قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ لِي " اجْلِسْ هَا هُنَا ". قَالَ فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ فَقَالَ لِي " اجْلِسْ هَا هُنَا حَتَّى أَرْجِعَ إِلَيْكَ ". قَالَ فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لاَ أَرَاهُ فَلَبِثَ عَنِّي فَأَطَالَ اللُّبْثَ، ثُمَّ إِنِّي سَمِعْتُهُ وَهْوَ مُقْبِلٌ وَهْوَ يَقُولُ " وَإِنْ سَرَقَ وَإِنْ زَنَى ". قَالَ فَلَمَّا جَاءَ لَمْ أَصْبِرْ حَتَّى قُلْتُ يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا. قَالَ " ذَلِكَ جِبْرِيلُ . عَلَيْهِ السَّلاَمُ . عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، قَالَ بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ

مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ يَا جِبْرِيلُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ. قَالَ قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ. قَالَ النَّضْرُ أَخْبَرَنَا شُعْبَةُ، وَحَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، وَالأَعْمَشُ، وَعَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ حَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ، مُرْسَلٌ، لاَ يَصِحُّ، إِنَّمَا أَرَدْنَا لِلْمَعْرِفَةِ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ. قِيلَ لأَبِي عَبْدِ اللَّهِ حَدِيثُ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي الدَّرْدَاءِ قَالَ مُرْسَلٌ أَيْضًا لاَ يَصِحُّ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ. وَقَالَ اضْرِبُوا عَلَى حَدِيثِ أَبِي الدَّرْدَاءِ هَذَا. إِذَا مَاتَ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ. عِنْدَ الْمَوْتِ.

Abu Dharr ﷺ said, "Once I went out at night and found Allâh's Messenger ﷺ walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight, but Rasulullâh ﷺ looked behind and saw me and said, "Who is that?" I replied, "Abu Dharr, may Allâh let me be sacrificed for you!" He said, "O Abu Dharr, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allâh gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it." I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Harrah till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed fornication?" When he came, I could not remain patient and asked him, "O Allâh's Messenger! May Allâh let me be sacrificed for you! Whom were you speaking to by the side of Al-Harra? I did not hear

anybody responding to your talk." He said, "It was Jibrâîl who appeared to me beside Harrah and said, 'Give the good news to your followers that whoever dies without having worshipped anything besides Allâh, will enter Paradise.' I said, 'O Jibrâîl! Even if he had committed theft or committed fornication?' He said, 'Yes.' I said, 'Even if he has committed theft or committed fornication?' He said, 'Yes.' I said, 'Even if he has committed theft or committed fornication?' He said, 'Yes, even if he drinks alcohol."

walking all alone accompanied by nobody- From here, we should also take lesson. At times, we should perform certain actions of worship in complete solitude. Our Shaikh ﷺ said to me, "At times, go into the jungle and perform salâh where you are all alone." A person should take out such time for himself. He should go to some park, a lap of the mountain, some deserted place, or even in his bed and ponder over his life, wrongs he has done, how he has wasted his life, the favours of Allâh ﷻ, how he was saved so many times from fatal accidents, sicknesses, embarrassments, etc. This *murâqabah* (contemplation) and *muhâsabah* (stock-taking) should be done in solitude.

and I thought that perhaps he disliked that someone should accompany him – This is another etiquette to be considered. At times, a person, a parent, an ustadh, a Sheikh wants to be alone. One should not remain all the time with them that they are not free to even go properly to relieve themselves or pass wind. They too have needs to fulfil. Ponder carefully. Grant them comfort. Don't sit so close to them that they cannot even move properly or sit comfortably. Always think what will cause comfort to our elders.

There was a Shaikh who had many murids in his room. He felt uncomfortable. One murîd asked, “Must I send all these people out of the room?” The Shaikh replied, “Yes, and when you leave, then make sure you close the door behind you.” This murid thought that he would ask the others to leave and he would remain behind. The Shaikh therefore had to tell him that he too was not needed. Therefore, always keep the comfort and ease of the person you are serving in mind. Many people feel that they will attain the most amount of closeness to the ustâdh or Shaikh if they are close-by all the time. Remember that the most amount of benefit will be attained by the one who grants the most amount of comfort and relief. If one is distant, but his elders are happy with him, then he will attain great benefit.

Similarly, when a pious person goes to a certain place, then always keep his comfort in mind. Some people tire him out by arranging so many programs for him. If he does not even have one program, but he is granted comfort, then all the people of that area and even country will be benefitted by his happiness and pleasure, which will cause him to grant duâs from the bottom of his heart.

So I walked in the shade, away from the moonlight – Abu Dharr ﷺ did this so that he could present himself if Nabî ﷺ had some need and for protection from any enemy. On the other hand, he walked behind quietly so that Nabî ﷺ’s solitude would not be affected.

May Allâh let me be sacrificed for you! – People today object when a person runs after his Shaikh or ustadh, lifts up his shoes and

does other acts of service for him. Remember the more one sacrifices for his benefactor, the more Allâh ﷻ will grant him. See how the Sahâbah ﷺ were prepared to sacrifice their lives for Rasulullâh ﷺ. These were not mere words, but emanated from the recesses of their hearts, and they practically demonstrated this love.

It is Allâh ﷻ's system that a child who serves his parents in such a way, he will be granted blessings in his worldly life. The student who serves his ustadh in such a manner will be granted blessings in his knowledge. The murid who serves his Shaikh in such a manner will be granted blessings in his Din.

The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allâh gives wealth which he gives (in charity) to his right, left, front and back, and does good deeds with it.– This is why this hadith has been mentioned under this chapter. The detailed explanation was given above.
Sit here till I come back to you. – One should always keep in mind the golden principle,

الامر فوق الادب

The command precedes etiquette.

Whenever our elders command us to do anything, we should listen and obey. It is one thing to show respect and etiquette, but obedience to their command is far superior.

Give the good news to your followers that whoever dies without having worshipped anything besides Allâh, will enter Paradise. –

Shirk refers not only to worshipping idols. Today, people worship technology. They forget Allâh ﷻ and become completely overtaken by the different inventions of today. Some people take themselves as partners to Allâh ﷻ, as Allâh ﷻ states,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

Then have you seen those who take their desires as their deity!
(Jâthiyah verse 23)

They keep before themselves their happiness, but break the laws of Allâh ﷻ. This is also a type of *shirk*. A person says, "I do, I earn." Even in religious mashwarahs, we find people saying, "I will do this. I know so-and-so person. I will arrange this from him." We should rather say, "Inshâ-Allâh, I will do it. I will do it with the help of Allâh ﷻ."

Those who have a high level of trust in Allâh ﷻ will enter Jannah with no reckoning. They are the people who do not utilize even halâl *tâwîz*. Even though utilization of medication is permissible, they abstain from using it. It is not compulsory to use medication. There are many of the pious who, on becoming ill, used to find out the cost of their medication if they went to a doctor. Then they would spend that amount of money in charity. This is because it is mentioned in the hadith, "Cure your sick by charity." Such people, due to their high level of trust in Allâh ﷻ will reach high ranks, even if their outward actions are not so numerous. This means that a great effort must be made on imân. Our nature is such that if we have to turn towards dîn, our gaze goes towards actions. Salâh is increased, more charity is given, and fasting is done more regularly. There is an increase in dhikr, tilâwah and

an effort to perform salâh in the first row. However, no effort is made directly on îmân. This is the most important effort that needs to be made. A person's *tawhîd* must be complete. There should be no deficiency here.

I said, 'O Jibrâîl! Even if he had committed theft or committed fornication?' He said, 'Yes.' I said, 'Even if he has committed theft or committed fornication?' He said, 'Yes.' I said, 'Even if he has committed theft or committed fornication?' He said, 'Yes, even if he drank alcohol.'" – The main condition is that a person's îmân must be correct. Therefore, great concern should be made to ensure that our îmân and *tawhîd* are correct.

At the end of the hadith, Imâm Bukhâri ﷺ mentions two points:

a.) The correct narration is that of Abu Dharr ﷺ and not of Abu Darda ﷺ which some have mentioned.

b.) A person who committed fornication and stole will enter Jannah directly if he repented and recited lâilâha illallâh at the time of death. Therefore, a person should have a habit of repenting at least every night before sleeping from all sins, so that if a person has to pass away, he will be absolved of sins.

In today's times, a person should also recite *îmân-mujmal* before sleeping, declaring that he believes exactly as Allâh ﷻ wants him to believe.

آمَنْتُ بِاللهِ كَمَا هُوَ بِأَسْمَآئِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيْعَ أَحْكَامِهِ

I believe in Allâh as He is with His many names and qualities and I have accepted all His orders.

Similarly, he should recite the following form of istighfâr,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيَّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ،

I seek forgiveness from Allâh, the Being who there is no deity besides Him, the Living, the All-Sustaining, and I turn in repentance to Him. (Tirmidhi, Musnad Ahmad)

The bare minimum should be once daily at night before sleeping. Otherwise, during the day, whenever one is moving around, he should continue refreshing his îmân with *lâ ilâha illAllâh* and keep his tongue moist with *istighfâr*, not knowing when death will suddenly overtake one. Fortunate is the person whose book of deeds are completely void of sins, as he repents as soon as he falters. If there are no sins, then he will be taken with great honour and respect directly into Jannah at the time of his death.

باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " مَا أُحِبُّ أَنَّ لِي مِثْلَ أُحُدٍ ذَهَبًا "

CHAPTER: "IT WOULD NOT PLEASE ME TO HAVE GOLD EQUAL TO THIS MOUNTAIN OF UHUD"

If Rasulullâh ﷺ wished, Allâh ﷻ would have turned the mountains and valleys of Makkah Mukarramah into gold, and they would have moved with him wherever he went. The personality who was most in need of wealth was Rasulullâh ﷺ for the object of spreading dîn to the whole world. In his short life of 23 years, the whole of dîn had to be spread to the whole of mankind. According to our thinking, so much of money would be needed. Madrasahs would have to be built, money would have to be spent on students, books would be required. However, the

world has come into existence because of Rasulullâh ﷺ, as is famously mentioned,

لَوْلاكَ لَمَا خَلَقْتُ الْخَلْقَ

If it was not for you, I would not have created the creation.

Therefore, how could Nabî ﷺ have need for this world? This would have been a case of قلب موضوع (inversion.)

However Rasulullâh ﷺ said, "I prefer eating one day so that I could be grateful, and staying hungry one day so that I could be patient." Therefore, it was not the desire of Rasulullâh ﷺ to gather the things of this world even for the object of spreading dîn.

The hadith in this chapter is very similar to the preceding hadîth.

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ قَالَ أَبُو ذَرٍّ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرَّةِ الْمَدِينَةِ فَاسْتَقْبَلَنَا أُحُدٌ فَقَالَ " يَا أَبَا ذَرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " مَا يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هَذَا ذَهَبًا، تَمْضِي عَلَىَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلاَّ شَيْئًا أُرْصِدُهُ لِدَيْنٍ، إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا وَهَكَذَا ". عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ. ثُمَّ مَشَى فَقَالَ " إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا . عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ . وَقَلِيلٌ مَا هُمْ ". ثُمَّ قَالَ لِي " مَكَانَكَ لاَ تَبْرَحْ حَتَّى آتِيَكَ ". ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيْلِ حَتَّى تَوَارَى فَسَمِعْتُ صَوْتًا قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ قَدْ عَرَضَ لِلنَّبِيِّ صلى الله عليه وسلم فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لِي " لاَ تَبْرَحْ حَتَّى آتِيَكَ " فَلَمْ أَبْرَحْ حَتَّى أَتَانِي، قُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ سَمِعْتُ

صَوْتًا تَخَوَّفْتُ، فَذَكَرْتُ لَهُ فَقَالَ " وَهَلْ سَمِعْتَهُ ". قُلْتُ نَعَمْ. قَالَ " ذَاكَ جِبْرِيلُ أَتَانِي فَقَالَ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ". قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ ".

Abu Dharr narrated, "While I was walking with Rasulullâh ﷺ in Harrah of Medina, Uhud came in sight. Rasulullâh ﷺ said, "O Abu Dharr!" I said, "Labbaik, O Allâh's Messenger!" He said, "I would not like to have gold equal to this mountain of Uhud, unless nothing of it, not even a single Dinar of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allâh's Slaves like this, and like this, and like this." Rasulullâh ﷺ pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this, to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to Rasulullâh ﷺ. I intended to go to him, but I remembered what he had said to me, i.e. 'Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allâh's Messenger ﷺ! I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Jibrâîl who came to me and said, 'Whoever of your followers died without joining others in worship with Allâh, will enter Jannah.' I asked him, 'Even if he had

committed theft or committed fornication?'Jibrâîl ﷺ said, 'Yes, even if he had committed theft or committed fornication."

I would not like to have gold equal to this mountain of Uhud, unless nothing of it, not even a single Dinar of it remains with me for more than three days –Abundance of wealth would be found in Masjid-Nabawî when booty money was brought in after the Muslim conquests, but Rasulullâh ﷺ would ask Bilâl ﷺ, "Am I free from this burden? Has all been spent?" He ﷺ would not find peace and comfort until all the money was spent. Today, we find no comfort until we have huge bank balances, investments and properties. There, the opposite was found. There was no comfort until everything was spent.

except something which I will keep for repaying debts – Yes, if some-one had debts and he was not available at that moment, then Rasulullâh ﷺ would not mind keeping money back for that person to pay his debts. Otherwise, he ﷺ would dislike keeping back any wealth. This was the high level of Rasulullâh's disinclination from this world. In this was a lesson for his followers not to place their trust in money. We are weak, but we should always keep before us the life of Rasulullâh ﷺ as our ideal. As much as possible, we should try to follow that lifestyle.

but such people are few in number – Very few are those who earn, and spend in all directions times and avenues for the upliftment of Dîn.

حَدَّثَنِي أَحْمَدُ بْنُ شَبِيبٍ، حَدَّثَنَا أَبِي، عَنْ يُونُسَ، . وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ أَبُو هُرَيْرَةَ . رضى الله عنه . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا لَسَرَّنِي أَنْ لاَ تَمُرَّ عَلَىَّ ثَلاَثُ لَيَالٍ وَعِنْدِي مِنْهُ شَىْءٌ، إِلاَّ شَيْئًا أُرْصِدُهُ لِدَيْنٍ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts."

Debts are so important to be fulfilled that even if a person passes away as a martyr in the path of Allâh ﷻ, all his sins will be forgiven, except debts. When any Sahâbi used to pass away and Rasulullâh ﷺ was requested to perform the *janâzah* salâh, he would first enquire whether the Sahâbi owed anyone money. If he owed money, Rasulullâh ﷺ would not perform the *janâzah* salâh until some-one took responsibility to pay off his debts. If no-one would take responsibility, then Nabî ﷺ would tell them to perform the *janâzah* salâh of their brother. Many people take loans, even ulamâ, with no intention of ever paying back. There is a type of loan called *Qardhe Hasanah* (beautiful loan), where a person gives a loan, and the other person intends to pay back as soon as he can. If he cannot pay back, he is forgiven. Some regard the loan as *Qardh Hasnâ* (laughing loan). Whenever the person asks for his money, the debtor laughs at him. This is completely wrong.

If a person is forced to take a loan, he must make a firm intention to pay back as soon as possible. Hazrat Shaikh ﷺ has stated that if you take a loan and have promised to pay back on a certain date, then as soon as that time comes, ensure that you pay back, even if you have to sell some basic necessities of yours. Alternatively, take a loan from another person and pay back the first person. Then endeavour to pay back the second person on the time stipulated. Today there are many wealthy people, but they are not prepared to help even close, needy family members. The main reason is that people do not pay back on time and do not fulfil their promises. They then tell their family members, "Rather go to the bank and take a loan from there." Then a person falls into interest-bearing loans, in which there are no blessings at all. Many people are prepared to give loans, but are so frightened because of the evil habits of people. Firstly, try as far as possible never to take any loans. If you have taken, then ensure that you pay back on the due date. Whoever does so, Allâh ﷻ's assistance is with him. It is Allâh ﷻ's promise that He will assist the person who sincerely intends to repay.

باب الْغِنَى غِنَى النَّفْسِ

وَقَوْلُ اللَّهِ تَعَالَى: {أَيَحْسِبُونَ أَنَّ مَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ} إِلَى قَوْلِهِ تَعَالَى: {مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ}. قَالَ ابْنُ عُيَيْنَةَ لَمْ يَعْمَلُوهَا لابد مِنْ أَنْ يَعْمَلُوهَا.

CHAPTER: TRUE RICHES IS SELF-CONTENTMENT

Here, Imâm Bukhâri ﷺ is directing our thoughts to a very important matter. Generally, the perception in the whole world is

that abundance of outward material means will cause self-contentment and happiness to a person. They feel that this is true wealth. However, the reality is that true wealth is the happiness and contentment of the heart of a person. The person who is happy with whatever Allâh ﷻ has granted him is a truly wealthy person. A person who has abundance of material means, but is still desirous of more and more is in actual fact the poorest person, even though he may be a millionaire.

One point mentioned in the Jewish protocols is that they will deceive people to think that the more material means they have, the happier and more comfortable they will be. According to my calculations, approximately at that time, Allâh ﷻ inspired Hazrat Thânwî ؒwith the following words of wisdom, which are worthy of being engraved with gold and then hung, not on the wall, but in the heart. These words are:

سامان راحت اور چیز ہے راحت اور چیز ہے

The material means of comfort are different to comfort itself.

Nearly all people in the world, whether Muslim or non-Muslim, are drowned in this deception that having an abundance of outward material means will cause a person comfort and happiness. Effort is made to increase every person's material items: money, cars, palatial homes, shops, factories. The more a person has, the more successful he is regarded, whereas there isn't success whatsoever in these things. This is open deception.

I will mention one example by which you will clearly understand that these two things are completely different. A person wants

the best type of bed. Today different types of beds are found. Some beds even have gears. A person can adjust the height of the bed as well as the softness and firmness. One who has money can purchase the best and most expensive bed. However, sleep cannot be purchased. Sleep is not found in the medication of doctors or in an injection. Sleeping tablets assist for a few days, and then eventually fail to produce any results. Then a person is admitted into a mental hospital, and he finally commits suicide. The material means of sleep can be purchased, but the comfort itself, which is sleep, can never be purchased.

There was a king who was unable to sleep. He was perturbed. He owned everything of the best, but could not sleep. On the footpath of the king's castle, a mendicant came. He opened his huge turban. Inside it, two rotis were placed. He ate these two dry pieces of roti, drank some water, placed his turban under his head as a pillow, and promptly fell asleep, snoring loudly. The king, on seeing this, remarked, "I am prepared to part with my whole kingdom in exchange for a short while of such peaceful sleep." So the king possesses all outward means of comfort, but comfort itself is not found.

There are so many people like that today. Letters are received continuously. There are extremely wealthy people living in huge mansions. The husband and wife however have no love amongst themselves. Their hearts are disunited. There is no happiness at home. On the other hand, you will find many poor couples who are living with great happiness and love. They outwardly do not possess any material goods, but their lives are thousands of times better than the wealthy people. These words of Rasulullâh ﷺ

should be ingrained in our hearts. We should understand that true richness is internal wealth and not external forms of wealth.

A person is standing at a train station and he watches a train pass by him. He sees a person sitting in the first-class compartment. Before him all delicacies and a host of delicious foods have been laid out. There is an air-conditioner as well as other items of comfort in the room. It seems that this person is in great comfort. The train passes by, and the sight of this person is lost.

A little while later, the third class compartment passes by. This coach is packed to the brim. There is no place even to sit properly. In this coach, if a window is opened, it can never close. If closed, it can never open. There, he sees a man standing in the coach, carrying heavy parcels and perspiring. Outwardly, it seems that this person is in great difficulty.

When the person investigated more closely, he finds out that the person in the first-class compartment is on his way to death-row. The government fulfils the final desire of all inmates on their way to the gallows. As he moves closer to the gallows, station by station, his anxiety and apprehension increases. Outwardly, it seems that he is in great enjoyment, but his heart is completely uneasy. As for the person in the third-class compartment, he had worked for one month in the city. Now, he is returning home to the village, carrying with him groceries as well as gifts for his family members. As he passes each station, his joy and happiness increases, as he waits in anticipation to meet his wife and children. Outwardly, he seems to be in difficulty, but in reality, he is experiencing great joy. A person must therefore never be

deceived by outward appearances. Today also, if a person becomes close to wealthy people and finds out their internal affairs, he will find out how unhappy and uneasy they are.

Azaadville is regarded as an affluent community. If a person stands at the exit of Azaadville one morning, he will notice that not a single person is smiling. Every person has a gloomy face. They go out to work, make a lot of money and return home at 5 o' clock. The person again stands at the entrance and watches them as they enter. He will still see no trace of laughter or happiness on their faces.

On the other hand, if a person goes to Two and Three (a local poor area across Azaadville). The whole day, he will find children laughing and playing around the whole day, whereas those people have very little material items.

Thereafter Imâm Bukhâri ﷺ mentions the following verse to prove the heading which he has mentioned. This is his perfection that he has chosen this verse to establish the heading. Outwardly, it seems that the verse has no connection to the heading. The verse is,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا يَشْعُرُونَ إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ أُوْلَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ بَلْ قُلُوبُهُمْ فِي

غَمْرَةٍ مِّنْ هَذَا وَلَهُمْ أَعْمَالٌ مِن دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ حَتَّى إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ

Do they (the Kuffaar) think that by Us granting them an increase in wealth and sons…

We wish to hasten in granting them good? No (it is rather worse for them)! They fail to perceive (that an increase in material possessions does not mean that We are pleased with them. We are merely granting them time to involve themselves in more sin so that they become deserving of more punishment). Verily those who are fearful of their Sustainer, those who believe in the signs of their Sustainer, those who do not ascribe partners to their Sustainer (are steadfast in Tawheed), those who spend of what (resources) they have been granted (by Allâh) and whose hearts tremble (with fear) because they have to return to their Sustainer (when it will be known whether their deeds are accepted or not)- these people hasten to perform good acts and are the foremost in it (in the race to good). (Doing good acts is not difficult for people because) Allâh does not place on a soul a responsibility (duty) except what is within its capability. We have by Us a Book (record of deeds) that speaks the truth, and they will not be oppressed (they will be punished only for the sins they committed and will not be deprived of the reward for any good act). However (on the contrary), their hearts (the hearts of the Kuffaar) are in ignorance about this (religion). And they have other (evil) acts that they carry out besides this (besides their ignorance and doubts). (They therefore have a great deal to answer for.) These people will remain engrossed in their kufr and Shirk) Until the time comes when We

will seize the affluent ones among them with punishment, they will suddenly plead (for forgiveness).

Having these bounties does not mean that a person will live a happy life. Never regard these outward bounties as true wealth. The true wealth is inner wealth, which is found in the heart. For example, a person is a multi-millionaire. He has retired and his children have taken control of his business. Still too he goes to work. He stands at the door and, like a beggar, calls out, "Come inside. Buy these goods. Very cheap!" This person is still a beggar despite possessing millions. This I have seen with my own eyes. Another person has just enough to eat for a meal, but he is happy with the decree of Allâh ﷻ. He does not need to flatter people to buy his goods and disgrace himself. He comes to the masjid early, performs his salâh comfortably, and has enough time at home with his family members. He in actual fact is wealthy.

Thereafter Allâh ﷻ makes mention of the qualities of the believers:

Verily those who are fearful of their Sustainer, those who believe in the signs of their Sustainer, those who do not ascribe partners to their Sustainer, those who spend of that they have been granted, whilst their hearts tremble because they have to return to their Sustainer – these people hasten to perform good acts and are foremost in it. Allâh ﷻ does not place on a soul a responsibility except what is within its capability. We have by Us a book that speaks the truth, and they will not be oppressed. However, their hearts are in ignorance about this. And they have other acts that they will carry out besides this.

Take note of this verse. The true believers spend in the path of Allâh ﷻ but still fear, not knowing whether it will be accepted or not. They do not have pride within themselves. They are truly rich, because a rich person spends freely. On the other hand, even if a person has abundance of wealth, but cannot spend, fearing that his money will become less, then according to a hadith, *faqr* (poverty) is written on his forehead. In fact, he is not even prepared to discharge zakât and other obligatory rights which devolve on him. He is truly a poor person.

In Azaadville, once a person went out for collection. He went to a certain person's house after Maghrib. The person told him to return after Ishâ. This happened many years ago, when a calculator was regarded as something extremely valuable. This person sold the calculator, and when the collector came after Ishâ, he handed him the money to be used in the path of Allâh ﷻ. This person is truly rich as he has placed his trust in the treasures of Allâh ﷻ. Whoever is connected to the never-ending treasures of Allâh ﷻ, how can he ever be poor? On the other hand, one whose gaze is on his wealth and treasures, then no matter how much there may be, in actual fact, they are inconsequential. His wealth before the treasures of Allâh ﷻ hold no comparison. A person should never look at his *jayb* (pocket), but he should look at *ghayb* (the Unseen.) The person whose gaze is towards the Unseen is a wealthy person.

Thereafter Imâm Bukhari ﷺ mentions the *mas'alah* of *taqdîr*. Allâh ﷻ states,

And they have other acts that they will carry out besides this.

Sufyân ibn Uyainah ﷺ states, “They will definitely carry out these acts.”

The details of *taqdîr* will be studied in detail in Kitâbul Imân and other chapters. Here, very briefly, *taqdîr* refers to *ilme-ilâhî* (the knowledge of Allâh ﷻ.) Allâh ﷻ does not force any person to disbelieve, kill or commit adultery. No one is forced to do these actions. An easy example to understand this: A father tells his son, “Go to Johannesburg tomorrow and do this work for me.” Thereafter the father tells the mother, “I have commanded our son to go to Johannesburg to do certain works, but I am sure he will go to Pretoria. He will not listen to me.” The father knows his son very well.The following day, the son goes to Pretoria. Now there is no fault of the father that the son went to Pretoria. The father did not force him to go there. Similarly, Allâh ﷻ has commanded us to do certain actions. However, He has the knowledge whether we will do it or not, as He ﷻ knows us better than ourselves. This has been then written down by Allâh ﷻ what our actions will be. His writing it down does not compel us to carry out that action. He ﷻ has given us the command and thereafter given us choice, as well as the power to do right and wrong. The eye and the ability to see has been granted to us. We can see the pious, the ulamâ, our parents and signs of the power of Allâh ﷻ. On the other hand, we can use the eye to see wrong and prohibited things. We have the choice. Allâh ﷻ knew what we would do, and had this written out.

Then another question is created in the mind. If Allâh ﷻ knew, then why did He not stop it? If He knew that a person will kill,

fornicate or drink alcohol, why did He not stop it? The answer to this is that if Allâh ﷻ forced us, then there would be no examination. If in an examination, the teacher comes before a student, and tells him all the correct answers and corrects all his errors, then what examination will remain? The choice has to be given for a proper examination to take place. So, Allâh ﷻ has granted every man choice. If man was forced, then how could he be worthy of attaining Jannah? This is a brief explanation of the matter of *taqdîr* (predestination).

One effect of the belief of *taqdîr* is that a person should be content on whatever he has in his life. This is one reason Imâm Bukhârî ﷺ has mentioned this verse in this chapter. When a person's belief in *taqdîr* is strong, then he will be content with whatever he possesses. This will create happiness and contentment in the heart, which is true wealth. Allâh ﷻ has taken the responsibility to provide for every person, but man decides to take it in his hands.

There is a famous saying:

روزی بقدر مقدر ھدایت بقدر مشقت

What is our duty and responsibility to attain i.e. guidance, we pay no attention to. What is not in our control, we place all our efforts in that direction. Allâh ﷻ states,

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّعَلَى اللهِ رِزْقُهَا

And there is no creature on the surface of the earth except that Allâh ﷻ has taken responsibility to sustain it. (Hûd verse 6)

A person who is content with whatever Allâh ﷻ has written and destined for him, is a truly wealthy person. An Allâhwala poet says so beautifully,

مطمئن بیٹھے ہے یارب تو حکیم بھی ہے حاکم بھی ہے

We sit comfortably, O my Sustainer, since You are the Wise as well as the Absolute Ruler.

Every work of Allâh ﷻ is according to His divine wisdom, and Allâh ﷻ can do as He pleases as His rule is absolute. Therefore, we should be pleased with His every decision.

Ibrâhîm ﷺ is flung into the Fire. Jibrâîl ﷺ and Mîkâîl ﷺ come forward to offer their assistance, but Ibrâhîm ﷺ refuses to take their help, stating, "Does Allâh ﷻ not know of my condition? Why should I then worry?" This is referred to as contentment of the heart. An effort has to be made to inculcate this quality in the heart. This quality is not created by itself. A concerted effort has to be made. Generally, people want *ginad-dunyâ* (worldly and material wealth). No effort is made to acquire the wealth of the heart, the internal wealth. This is what Imâm Bukhârî ﷺ is encouraging us to acquire.

Today, leave alone non-Muslims and even sinful Muslims, learned people make no effort to acquire these internal qualities. All energies are exhausted in acquiring external means of comfort. Dollars, pounds and rands have become the object of people's lives, and no concern is found for acquiring inner qualities. The verse of the Qurân and the ahâdîth perfectly fit the chapter heading. This shows the lofty intellect and acumen of Imâm

Bukhârî ﷺ. Thereafter, the hadith, having similar wording is mentioned to establish the chapter heading.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرٍ، حَدَّثَنَا أَبُو حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ ."

Abu Hurairah ﷺ narrates that Nabî ﷺ said, "Riches does not mean having a great amount of property, but riches is self-contentment."

A person has enough to fulfil his necessities. He is content, and uses the rest of his time to fulfil the task for which he was sent. He is a successful person. Another person has abundance of wealth, but is always desirous of more and more. He is not a wealthy person, but in fact, a beggar.

In a like manner, if a person is content with his one wife, he lives a comfortable life. On the other hand, a person who is always on the lookout for another wife is never at peace. He is uneasy and keeps his wife uneasy all the time. The person who is happy with one wife lives a happy life, his wife is happy, and there is no tension. He can now utilize all his energies in the propagation of dîn, as well as in the worship of Allâh ﷻ. This is because he is content.

باب فَضْلِ الْفَقْرِ

CHAPTER: THE SUPERIORITY OF BEING POOR

In the previous chapter, encouragement is given that a person should be happy in whichever condition he is. He should possess contentment of the heart and happiness of the heart. Now, a person will be in one of two conditions: either he will be poor or wealthy. Here Imâm Bukhârî ﷺ has given preference to poverty over wealth, as is the generally held view.

Remember that there is no harm in having wealth which has been earned in a halâl manner and which is used correctly. Uthmân ﷺ was an extremely wealthy merchant. Abdur Rahmân ibn Auf ﷺ too was extremely wealthy. Many laws of Islam are only for wealthy people. Zakât is only compulsory on the wealthy. If the desire of Islâm was that all should remain poor, then there would have been no law of zakât. Hajj too is only compulsory on those who possess financial means. To possess money is not forbidden. To be wealthy (*mâldâr*) is not prohibited, but permissible and even beloved and liked for some people. However, to be worldly-orientated (*dunyâdâr*) is forbidden. Having money is not harâm, but having excessive love for money is harâm.

On the other side of the coin is poverty. This too is praiseworthy (*mahmûd*), since a poor person generally turns to Allâh ﷻ in this condition. However, it is mentioned in a hadith,

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا

Poverty can lead a person into disbelief. (Bayhaqi in Shuabul-Imân)

Allâh ﷻ asked a certain wrongdoer, “Who are you and who am I?” The man replied,

انت انت و انا انا

O Allâh, You are You and I am I.

Allâh ﷻ then placed him into difficulties and hardships. Thereafter Allâh ﷻ again asked, “Who are you and who am I?” The man again replied, “

انت انت و انا انا

O Allâh, You are You and I am I.

Man does not realise that conditions overcoming him are such that he turns more to Allâh ﷻ. Thereafter Allâh ﷻ made him excessively hungry. When he was absolutely famished, Allâh ﷻ asked him, “Who are you and who am I?”The man replied,

انت انت و انا عبدك الضعيف

O Allâh, You are You and I am your weak slave.

In poverty, man generally understands his reality and turns to Allâh ﷻ. In wealth, man generally becomes unmindful and negligent of Allâh ﷻ. He easily becomes involved in oppression and other forms of sin. However, this is not the case with all.

There was a great pious Shaikh who passed away. He requested that the person who possesses four qualities should perform his janaâzah salâh: the person who never missed salâh with jamâ’ah, the person who never missed his tahajjud salâh, the person who never missed the four rak’ats before Asr, and the person who never evil-glanced at any woman since the age of puberty. The

king of the time eventually stepped forward and said, “My Shaikh has exposed my secret today.” This was the condition of the king of that time. So there are many wealthy people who surpass others due to their qualities.

However, generally it is witnessed that those who possess money become proud and vain. They oppress others and utilize money in improper places. On the other hand, the poor normally are more conscious of Allâh ﷻ and turn to Him in greater abundance. In Pakistan, I clearly saw that people who are poor are conscious of their dîn. They perform salâh in the masjid, ensure that their wives are covered in *burqah*, etc. However as soon as some money is acquired, the masjid is forgotten, and the *burqah* is removed. The entire system of life changes. So this is the general state of affairs.

Obviously, the converse is also found. Some poor people have pride within themselves. Severe warning has been mentioned in the ahâdîth regarding such people. Normally, pride is found within rich people, but there are some poor people that are also proud. Similarly, there are those wealthy people who possess humility and always turn their attention to Allâh ﷻ. Here, keeping in mind the general condition, the virtue of poverty over wealth is mentioned. Remember that on the Day of Judgement, there will be reckoning (*hisâb*) for halâl wealth, whilst there will be punishment (*adhâb*) for harâm wealth. The more wealth one possesses, the longer his reckoning will take. The poor will therefore enter Jannah five hundred years before the wealthy. They will have very little to account for. The rich will have to

account for everything of theirs which was earned in a halâl manner, leave aside any harâm wealth.

However, may our lives be sacrificed for Nabî ﷺ who taught us the following duâ! Every person, and more-so the wealthy, should recite this duâ very often. The duâ is:

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

O Allâh! Grant me an easy reckoning! (Ahmad, Sahîh ibn Hibbân)

Aishah ﵂ enquired what an easy reckoning meant. Rasulullâh ﷺ explained that it meant a mere presentation of one's deeds. Allâh ﷻ will allow the person then to enter Jannah. As for the person whose reckoning is taken, and whose books are examined, he will definitely be punished. Who is there who can present any action before Allâh ﷻ which is one hundred percent correct?

Our Shaikh ﵀ used to say that this could easily be understood by the customs section of the airport. Some people go through the green light. There is no questioning and checking. Some people on the Day of Judgement will pass through the 'green light.' Those who are forced to go through the red light have to open their goods. They are already in trouble and in anxiety. There is one difference however. Some people who go through the green light in this world are at times called back by the security. However those who are commanded by the angels to pass through the 'green light' in the hereafter will never be called back. They will be no reckoning for them. So this is the meaning of 'an easy reckoning.' If a person is wealthy, he should recite this duâ with great punctuality and care.

Another point to remember is that a wealthy person is also needy before Allâh ﷻ. A poor person normally begs and asks for a few thousands or hundreds, but a wealthy person needs a million or more. His needs are far greater. Every person is always in need of Allâh ﷻ.

A person should be happy in whatever condition Allâh ﷻ has kept him. He should be content with the decision of Allâh ﷻ.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّهُ قَالَ مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ " مَا رَأْيُكَ فِي هَذَا ". فَقَالَ رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. قَالَ فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا رَأْيُكَ فِي هَذَا ". فَقَالَ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لاَ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لاَ يُشَفَّعَ، وَإِنْ قَالَ أَنْ لاَ يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "هَذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هَذَا ".

Sahl ibn Sa'd Sâîdî ﷺ narrates, "A man passed by Rasulullâh ﷺ. Rasulullâh ﷺ asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from the noble class of people. By Allâh, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted." Rasulullâh ﷺ kept quiet, and then another man passed by. Rasulullâh ﷺ asked the same man (his companion) again, "What is

your opinion about this (second) one?" He said, "O Allâh's Messenger ﷺ! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no-one will accept him; if he intercedes for somebody, no one will accept his intercession; and if he talks, no-one will listen to his talk." Then Rasulullâh ﷺ said, "This (poor man) is better than such a large number of the first type (i.e. rich men) as to fill the earth."

There are many lessons to be learnt from the above hadîth.

Rasulullâh ﷺ was sitting with a few of his companions in his gathering (*majlis*), just as a Shaikh sits with his *murids* in a *khanqah*. On many occasions, we find that Rasulullâh ﷺ used to have *majâlis* with the Sahâbah ﷺ. In this way, he taught dîn to the Sahâbah ﷺ.

The first person who walked pass was a person who possessed abundance of wealth and was regarded as honourable by the people of the world. That is why people would easily give their daughters to him in marriage, and would readily accept his intercession.

Rasulullâh ﷺ kept quiet – This is an extremely effective manner of conveying a message. Just as speaking can convey a message, keeping silent is also another form of conveying messages.

The second person to pass the gathering was a person who possessed very little material possessions. He had no outward status in society. Therefore, his proposal for marriage as well as

his recommendations and opinions would not be accepted by people whose gaze was fixed on outward matters. This happens with us also. Some people's views are listened to with great interest. When some others place forward their opinions, people say, "Who is he? What does he know?"

Rasulullâh ﷺ finally mentions that the poor Muslim is far superior to the second wealthy person, even though outwardly he possesses nothing. A poor person should never be scorned or looked down upon. Looking down upon a person because he has less wealth is a sign of foolishness and lack of intelligence. A person's gaze should always be on *taqwâ*. Allâh ﷻ states,

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

Undoubtedly, the most honourable of you in the sight of Allâh is the one with the most taqwâ. (Hujurât verse14)

This hadith shows us the virtue of poor people. It also teaches us that we should never look down upon the poor people, and regard the wealthy as very great. Look at the qualities found within them. See their knowledge, practise, *taqwâ*, trust in Allâh ﷻ, humility, etc. never judge people by the money they possess. If a person does this, then he will have to honour Firawn, Hamân and other mighty tyrants.

Unfortunately, people's gazes are nowadays fixed on the wealth of a person. If a person has dîni knowledge, no respect is accorded to him. Respect is accorded to university degrees and western education. A person who performs five time's salâh is not regarded. Doctors, engineers, prime ministers and presidents

are regarded as people of status, even though they possess no qualities and no dîn. However, in the sight of Allâh ﷻ, these people have no value.
This can easily be understood by the following example. An ustâdh told his student, “Learning one verse of the Qurân or one hadîth is more superior to the whole world.” He was a true student, not like the students of today, who do not believe whatever their ustâdhs tell them. Students of today only follow what they understand. They have made their intellect their deities.

This student had firm conviction on the words of his ustâdh. One day, the strap on his sandal broke. He went to the shoe-maker to repair his sandals. The shoe-maker asked him, “How much will you give me?” The student positively replied, “I will teach you one verse of the Qurân or one hadith which is better than the world and whatever it contains.” The shoe-maker threw the sandal at him, saying, “What will I do with that? I want money.” The student was confused. His ustadh had explained that one verse was more valuable than the whole world, but here he could not even have one sandal repaired. He returned to his ustâdh and explained to him his confusion and predicament.

He sent the student back to the shoe-maker with an expensive diamond and a responsible person, telling him that if the shoe-maker asked what he would pay, he should say, “I will give this stone.” When he did this, the shoe-maker became upset once again, and flung his sandal back at him saying, “What will I do with a stone? I want five or ten rands.” Thereafter the ustadh sent his student with the responsible person to a jeweller to value the

diamond. The jeweller, on seeing the diamond, remarked in amazement, “Where did you acquire this valuable diamond. Besides the king, no one else will be able to pay for this diamond.” Then the ustadh explained that the diamond was valuable, but could not be appreciated by the shoe-maker as he did not know its value. The jeweller could only appreciate it. Similarly, the people of this world do not appreciate the teachings of the Qurân and ahâdîth, as they do not know its value. Unfortunately, even the people of knowledge today, do not understand its value. Even though we may mention its virtues in a lecture, we do not have the conviction of its great value in our hearts. We give more value to rands and cents. If we do not have conviction in our hearts, how can we expect others to value this knowledge?

Merely saying Allâh once is more valuable than the whole world and whatever it contains. Never mind the whole word, even the alif of Allâh has got more value. This *yaqîn* (conviction) has to enter our hearts. When we go for an interview, the first concern is the salary. Then we concern ourselves with the type of car we drive and the type of house we live in. Our connection and love is not with knowledge and dîn. An effort is needed to create this within our hearts.

Once, a Nawâb Saheb (a very wealthy person) invited Hazratjee Moulana Maseehullah Khan Saheb ﷺ for meals. He came to fetch Hazratjee ﷺ. He then remarked, “Hazrat, today people do not value the ulamâ and huffaz.” Hazratjee ﷺ did not say anything in response, but kept quiet. When they reached the mansion of the Nawâb Saheb, one of the new workers spoke in a very

disrespectful tone to him. Hazratjee ﷺ asked him in surprise, “Is this how your worker speaks to you? Does he not have any respect?” The Nawâb Saheb said, “He is a new worker. He still does not know who I am.” Hazratjee ﷺ then asked him, “Did you get your answer?” He was an intelligent person. He immediately replied, “Yes, I now understand.” A person who does not know the value of an alim or hafiz will not appreciate them. However, Allâh ﷻ, Rasul ﷺ and those who have knowledge appreciate these people. The sad thing is that we ourselves do not value this knowledge. We have no control of our tongues, eyes and hearts. When we do not value this knowledge, how can we expect others to value and appreciate it?

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ عُدْنَا خَبَّابًا فَقَالَ هَاجَرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم نُرِيدُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى لَمْ يأكل من أجره شيئا كان مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمِرَةً فَإِذَا غَطَّيْنَا رَأْسَهُ بَدَتْ رِجْلاَهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ صلى الله عليه وسلم أَنْ نُغَطِّيَ رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدُبُهَا.

Abu Wâîl ﷺ narrates, “We paid a visit to Khabbab who was sick, and he said, "We migrated with Rasulullâh ﷺ for Allâh's Sake and our wages became due on Allâh. Some of us died without having received anything of the wages, and one of them was Mus`ab ibn `Umair, who was martyred on the day of the battle of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So Rasulullâh ﷺ ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the

other hand, some of us have had the fruits (of our good deeds) and are plucking them (in this world)."

We migrated with Rasulullâh ﷺ – This means that we also migrated to Madinah Munawwarah at the time when Rasulullâh ﷺ commanded us. Physically, only Abû Bakr ؓ accompanied Rasulullâh ﷺ. This migration was an extremely great sacrifice. Ponder for a moment! Today, we go somewhere for dînî service, but we have our return ticket booked. These people were leaving their homes forever, with no hope of ever returning. The weather in Madinah Munawwarah was not in accordance to their temperaments. Many of them had to leave all their wealth behind. Great sacrifices were made. This too was made with the greatest level of sincerity as Khabbâb ؓ stated, "for Allâh's sake."

Without having received anything of the wages – Some people are imams. They serve their community for many years. The people eventually show their appreciation, build houses for them, grant them cars, assist them financially. However, there are those servants of Allâh ﷻ who spend their whole lives in dînî service, but outwardly received nothing. They don't even possess a car or house at the time of their demise. Similarly, there were those Sahâbah ؓ who earned nothing of this world and passed away in the earlier years of Islam. Amongst them was Mus'ab ibn Umair ؓ, a glamour boy in Makkah Mukarramah. He grew up as an extremely wealthy lad. When new clothing used to arrive in the market, his father was the first to purchase the clothing for him. He abandoned all of this and chose a life of poverty.When he passed away, he was covered by an ordinary sheet, which was

not even enough to cover him fully. What sacrifice! Nothing of this world was received by him. Today, we use our dîni credentials to earn things of this world. Allâh ﷻ states,

مَاكَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْعِبَادًالِّي مِن دُونِ اللهِ

It is not possible that Allâh ﷻ gives any human a Book, wisdom and nabuwwah, then he (this human) says to the people, "Leave Allâh and worship me." (Al-Imran verse 79)

A person uses his dîn to attain status. Thereafter, he becomes jealous if any other âlim begins doing work and people turn their attention towards him. In my 'kingdom', which other 'king' has come? An âlim then makes effort and plans to remove and get rid of the other âlim. We must try and bring these qualities of simplicity within ourselves. Let Mus'ab ibn Umair ﷺ be our example. Even though he had so much wealth, he was prepared to sacrifice all of it for dîn.

On the other hand, some of us have had the fruits (of our good deeds) and are plucking them (in this world). – This means that through the blessings of Islam, we have seen the results of these efforts in this world. Allâh ﷻ gave us houses, food, drink, and clothing.

By the blessings of dîn, Allâh ﷻ bestows the bounties of the world on to a person. However, he should remain with simplicity. This is not so easy, especially when a person has a wife and children. A person thinks that he can now shower comfort and ease on his

family members. However, it is best that even at such times, a person remains simple and down-to-earth.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". تَابَعَهُ أَيُّوبُ وَعَوْفٌ، وَقَالَ صَخْرٌ وَحَمَّادُ بْنُ نَجِيحٍ عَنْ أَبِي رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ.

Imrân ibn Husain ﷺ narrates that Nabî ﷺ said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

I looked into Paradise – Rasulullâh ﷺ had many *mi'râjes* in his life. One was definitely a physical *mi'râj* where Rasulullâh ﷺ was transported from Makkah Mukarramah to Baitul-Muqaddas and from there to the seven heavens and back in a small portion of the night. Besides this, there were other such *mi'rajes*, some in the state of wakefulness and some in dreams. This is one of these.

and found that the majority of its dwellers were the poor people – This proves the chapter heading, wherein the virtue of poverty is shown.

and I looked into the (Hell) Fire and found that the majority of its dwellers were women. – This does not mean that one must now start attacking women in lectures, stating that majority of them

are sinners, and that they will be in Hell. The explanation is that majority of the earth's inhabitants are women. Therefore, it is obvious that more women will be in Hell, as their numbers are far greater. Secondly, women are very weak-minded. They very easily run behind the world, fashion, and other material items. Therefore, it is the duty of men to make a concerted effort to bring dîn into the lives of the womenfolk around them. It should not happen that a person enters Jannah, but his wife is doomed to Jahannum. A person should be concerned and should make an effort to teach her, correct her, and rectify her. He should not only take service from her in the form of food, housework and fulfilment of his desires; and in return have no concern for her *âkhirah* and her religious condition.

If one woman is made, a whole generation is made. If she is pious, she can change her husband and nurture her children properly. Behind every successful man is a woman. Rasul ﷺ is the Messenger of Allâh ﷻ. He ﷺ had been sent for the guidance of the whole of mankind. This is a world of means. He was therefore greatly assisted and supported by Khadijah رضي الله عنها. If any man is successful, it is through the blessings of his wife. If the woman demands money all the time and runs after the latest fashions, then it becomes very difficult, especially for a Moulana, to devote himself for the service of dîn. Therefore, a person should think carefully, and make a lot of duâ before getting married. If the right wife is found, she will prove to be a good mother for one's children. Most of the children's time is spent with the mother. Her effects rub off onto the children to a greater extent. The man can rule the whole world, but in his house, he is ruled.

This hadith has been brought to explain to us that we should have concern for our womenfolk, as Allâh ﷻ states,

يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O those who believe! Save yourselves and your families from a fire, whose fuel is people and stones. (Tahrîm verse6)

There is no fire in this world. What is meant here is that a person should save his family from such actions which will lead one to the Fire in the Hereafter. There are many people, even ulamâ, who make great effort outside, but are completely unmindful of their close family members. There is no concern for *ta'lim* (teaching) and *tarbiyah* (nurturing) at home. They are our responsibility. A person can engage in tabligh, go to the khanqah and teach in a madrasah, but he should never be neglectful and unmindful of his near and dear ones.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمْ يَأْكُلِ النَّبِيُّ صلى الله عليه وسلم عَلَى خِوَانٍ حَتَّى مَاتَ، وَمَا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ.

Anas ﷺ said, "Nabî ﷺ did not eat at a table till his demise, and he did not eat a thin nicely baked wheat bread till his demise."

at a table – The commentators of ahâdîth write that in that era, there were tables found and used. There are different types of tables. One is the high form which we see nowadays. The other is a table which is about a hand-span above the ground. Nabi ﷺ never sat at such a table. This is the habit of the people of the world who are proud and lofty. Even worse, the chairs have two

side rests, which a person leans on whilst eating, with his back on the backrest. This is completely inappropriate, as a person ought to portray humility whilst eating. Rasulullâh ﷺ would eat just as a slave used to eat. The more humility is found in the eating, the more superior it is.

Sometimes, in life you too will be invited for a meal. If the food is laid out on a table, then look at the host and guests. If you feel that they will accept your advice, then encourage them to sit on the floor immediately. Once we were with our Shaikh ﷺ in Malawi. Hazrat was informed that the meals were ready. When we reached the place where the meals were to be served, we noticed that there was only one *chadar* (cloth), on which we were required to sit and upon which the food was placed. Hazrat said to me, "Correct this," and then proceeded back to his room. We immediately arranged for a proper table-cloth (*dastarkhan*), reset the plates, and waited until Hazrat came back. When he saw the arrangements, he was pleased and said, "This is correct."

Once we were in Reunion. All the arrangements for the food were ready. There were blankets placed on the side of the *dastarkhan*, so that people could sit comfortably, which were slightly higher than the *dastarkhân*. Hazrat himself began lifting these blankets. I said, "Hazrat, leave it at this time. In future, we can explain to the people so that they can correct it." Hazrat said, "Leave me to do what I have to." Hazrat then sat on the floor. He could not bear himself sitting higher than the food, even though it was such a minimal amount higher.

Once, Hazrat was eating at the residence of Moulana Yunus Patel Saheb ﷺ. The carpet, as well as the *dastarkhan*, were of a green

colour. I stepped forward to wash Hazrat's hands, and stepped onto the dastarkhan. Hazrat became so upset that it seemed as if Hazrat had suffered a heart attack. He then remarked,

جس پر پیر نہیں بیٹھ سکتے ہے کیسے پیر رکھ سکتے ہے

How can you place your foot (per) on the place where the Shaikh (pîr) cannot sit?

A person should have great regard for the bounties of Allâh ﷻ, even on the *dastarkhân*. If some-one has done wrong, and the opportunity is correct, then inform him so that the change can be done. If time is limited, then do not do it at this time, but at a later time. Do not be so harsh on the one hand, and neither be so lax that you never inform them.

he did not eat a thin nicely baked wheat bread till his demise. – Rasulullâh ﷺ did not live a life of comfort and ease in this world. This was to teach us that we should adopt simplicity in all our matters. We should learn this lesson and impart it to others.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَقَدْ تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم وَمَا فِي رَفِّي مِنْ شَىْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَىَّ، فَكِلْتُهُ، فَفَنِيَ.

Aîshah ﵂ said, "When Rasulullâh ﷺ passed away, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished."

Shelf– In the past eras, people did not have wooden shelves as we have today. The shelf in those times was built into the wall.

When I measured it, it finished – In this, there are two points: 1.) In one hadith, we learn that we should weigh our goods, as there is blessings in that. Another narration mentions that one should not weigh his food, but continue eating from it, as there are blessings in that. Outwardly, there seems to be a contradiction. The answer is that these ahâdith refer to different occasions. If a person is purchasing from something some-where or if he is selling goods, then he must weigh his goods. A famous Arabic saying reads,

تعاشروا كالاخوان و تعاملوا كالاجانب

Live like brothers, deal like strangers.

On the other hand, when spending, a person should spend without counting and weighing. Continue utilizing the stocks in the house without counting and calculating all the time. In this, there are great blessings.

باب كَيْفَ كَانَ عَيْشُ النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ، وَتَخَلِّيهِمْ مِنَ الدُّنْيَا

CHAPTER: HOW RASULULLÂH ﷺ AND HIS COMPANIONS USED TO LIVE, AND THEIR ABANDONMENT OF THE WORLD

We should learn these lessons, and attempt to implement them in our lives. Today, the signs of dîn in the whole world are very little. Therefore, we should inculcate simplicity within ourselves. This is more-so for the ulamâ. The ulamâ are the inheritors of the

ambiyâ. This is not confined only to knowledge. When a son inherits from the father, he does not only inherit his money. He also has to take over the responsibilities of the father, and should deal with others as his father had dealt with them. Therefore, an âlim should not only take knowledge, but should adopt the lifestyle of Rasulullâh ﷺ as well.

حَدَّثَنِي أَبُو نُعَيْمٍ، بِنَحْوٍ مِنْ نِصْفِ هَذَا الْحَدِيثِ حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، حَدَّثَنَا مُجَاهِدٌ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ يَقُولُ آللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ، مَا سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ، مَا سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ فَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ صلى الله عليه وسلم فَتَبَسَّمَ حِينَ رَآنِي وَعَرَفَ، مَا فِي نَفْسِي وَمَا فِي وَجْهِي ثُمَّ قَالَ " أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " الْحَقْ ". وَمَضَى فَتَبِعْتُهُ، فَدَخَلَ فَاسْتَأْذَنَ، فَأَذِنَ لِي، فَدَخَلَ فَوَجَدَ لَبَنًا فِي قَدَحٍ فَقَالَ " مِنْ أَيْنَ هَذَا اللَّبَنُ ". قَالُوا أَهْدَاهُ لَكَ فُلاَنٌ أَوْ فُلاَنَةُ. قَالَ " أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي ". قَالَ وَأَهْلُ الصُّفَّةِ أَضْيَافُ الإِسْلاَمِ، لاَ يَأْوُونَ إِلَى أَهْلٍ وَلاَ مَالٍ، وَلاَ عَلَى أَحَدٍ، إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ، وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ، وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا، فَسَاءَنِي ذَلِكَ فَقُلْتُ وَمَا هَذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ كُنْتُ أَحَقُّ أَنَا أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاءَ أَمَرَنِي فَكُنْتُ أَنَا أُعْطِيهِمْ، وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ صلى الله عليه وسلم بُدٌّ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، فَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ، وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ قَالَ " يَا أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا

رَسُولَ اللَّهِ. قَالَ " خُذْ فَأَعْطِهِمْ ". قَالَ فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَىَّ الْقَدَحَ، فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَىَّ الْقَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَىَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَنَظَرَ إِلَىَّ فَتَبَسَّمَ فَقَالَ " أَبَا هِرٍّ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ " بَقِيتُ أَنَا وَأَنْتَ ". قُلْتُ صَدَقْتَ يَا رَسُولَ اللَّهِ. قَالَ " اقْعُدْ فَاشْرَبْ ". فَقَعَدْتُ فَشَرِبْتُ. فَقَالَ " اشْرَبْ ". فَشَرِبْتُ، فَمَا زَالَ يَقُولُ " اشْرَبْ ". حَتَّى قُلْتُ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَجِدُ لَهُ مَسْلَكًا. قَالَ " فَأَرِنِي ". فَأَعْطَيْتُهُ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى، وَشَرِبَ الْفَضْلَةَ.

Abu Hurairah ﷺ narrates, "By Allâh, the Being whom none has the right to be worshipped but Him, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day, I sat by the way from where they (Rasulullâh ﷺ) and his companions used to come out. When Abu Bakr passed by, I asked him about a verse from the Book of Allâh. I only asked him so that he might satisfy my hunger, but he passed by and did not do so. Then Umar passed by me and I asked him about a Verse from the Book of Allâh. I asked him only so that he might satisfy my hunger, but he passed by without doing so. Finally Abu-l-Qasim ﷺ passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Aba Hirr (Abu Huraira)!" I replied, "Labbaik, O Allâh's Messenger ﷺ!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been

presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hirr!" I said, "Labbaik, O Allâh's Messenger!" He said, "Go and call the people of Suffah to me." These people of Suffah were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to Rasulullâh ﷺ, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of Rasulullâh ﷺ upset me, and I said to myself, "How will this little milk be enough for the people of As- Suffa?" though I was more entitled to drink from that milk in order to strengthen myself, but behold!When I would come, Rasulullâh ﷺ would order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allâh and His Apostle so I went to the people of As-Suffa and called them, and they came and asked Rasulullâh's ﷺ permission to enter. They were admitted and took their seats in the house. Rasulullâh ﷺ said, "O Aba-Hirr!" I said, "Labbaik, O Allâh's Messenger ﷺ!" He said, "Take it and give it to them." So I took the bowl (of Milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk to their fill, I reached Rasulullâh ﷺ who took the bowl and put it on his hand, looked at me and smiled and said. "O Aba Hirr!" I replied, "Labbaik, O Allâh's Messenger!" He said, "There remains you and I." I said, "You have said the truth, O Allâh's Messenger!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I

drank. He kept on telling me repeatedly to drink, till I said, "No. by Allâh Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allâh and pronounced Allâh's Name on it and drank the remaining milk."

the Being whom none has the right to be worshipped but Him – Reciting of the kalimah *LâilâhailAllâhu* is one of the *shiâr* (distinguishing features of this ummah.) When a person sees something amazing, he should immediately recite *LâilâhailAllâhu*. When something frightening occurs, immediately *LâilâhailAllâhu* should emerge on the tongue. On receiving some good news, *LâilâhailAllâhu* should be uttered. This *kalimah* was heavy on the past nations. It is our distinguishing feature. Let us ponder: how much do we recite this *kalimah*?

If an American person sees something, he says, "Wow!" A person from another nation exclaims, "Oh!" All these words automatically emerge from our tongues, but *LâilâhailAllâhu* does not emerge. Those who make dhikr recite the *kalimah* only whilst making dhikr, others do not even recite it at all. Our condition should be such that these words come on to our tongues continuously. All praises be to Allâh! This quality is still prevalent amongst the Arabs. This *kalimah* is uttered very frequently by those who are pious amongst them. They don't only recite it verbally, but it can clearly be seen that they recite it from the recesses of their hearts.

(sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger – In normal circumstances, it is

forbidden to lie on one's stomach. However, due to extreme hunger, he would be forced to lie on his stomach to gain some relief. We have never tasted such hunger in our lives.

One day, I sat by the way from where they used to come out. – This was the road generally utilized by Rasulullâh ﷺ and the Sahâbah ﷺ after salâh.

When Abu Bakr passed by, I asked him about a verse from the Book of Allâh. I only asked him so that he might satisfy my hunger, but he passed by and did not do so. – Abu Hurairah ﷺ asked him the question, so that maybe Abu Bakr ﷺ would take him home to explain to him in detail. At home, he would offer him some meals. All the Sahâbah ﷺ were extremely hospitable. However at times where a person places his trust, he is left disappointed.

See how clean-hearted the Sahâbah ﷺ were! Whatever was in their hearts, they exposed. They were free from hypocrisy and formalities.

Finally Abu-l-Qasim ﷺ passed by me and he smiled when he saw me – Rasulullâh ﷺ realised immediately that the object of asking the question was in actual fact for food. At times, by indications, a person can make out certain things. If a person's car is guzzling a lot of oil, he takes it to the mechanic. The mechanic looks at the back of the car at the exhaust. He sees that it has been burnt black because of the smoke. He then tells you, "The rings in your engine are worn out." This does not mean that your mechanic is a great receiver of *kashf* (inspirations). He merely looks at the exhaust,

and he can tell me exactly what is in the engine. Similarly, the Ahlullâh can at many times see the expression on a person's face or the movements of his body, and can state what is within his heart. This is not kashf, but understanding the apparent and outward signs, which those with experience can easily recognize.

Hazrat Mufti Mahmood Saheb ﷺ was an expert in this field. For example, if there was a discussion and a person uttered, "I also did not know that." Mufti Saheb ﷺ would state that the word 'also' indicates towards pride. A person is actually claiming that he knows a lot, but this is something which he was not aware of.

An âlim is asked, "Which kitâb do you teach?" If he starts mentioning the big kitâbs first followed by the small kitâbs, them this too is a sign of pride (e.g. Bukhâri, Mishkât, ilmus-sarf, etc.) Another âlim states, "Ilmus-sarf, Qudurî, Hidâyah, Mishkât, etc. starting from the lower kitâbs till the higher kitabs. This explains the condition of the heart.

Nabî ﷺ was such that he had his finger on the pulse of every ummati. He also understood the psychology of man. Therefore, he immediately understood what Abû Hurairah ﷺ wanted. Here there was no need to ask the meaning of any verse or hadith, as Rasulullâh ﷺ immediately comprehended.

He said, "O Aba Hirr (Abu Huraira)!" I replied, "Labbaik, O Allâh's Messenger!" – How much love the Sahâbah ﷺ possessed for Nabî ﷺ! Normally, it is easy to serve someone when a person is comfortable. However, Abu Hurairah ﷺ, despite his intense

hunger, was ready to do as he was bade to. The Sahâbah ﷺ were prepared to give their lives for Rasulullâh ﷺ. For this reason, they attained such high positions.

Till today, whoever sacrifices himself in the service of his parents will receive a great portion of material and worldly things. Whoever sacrifices himself in the service of his ustâdhs will receive a great portion of knowledge.Whoever sacrifices himself in the service of his shaikh will receive a great portion of dîn.

Then he entered the house and I asked permission to enter and was admitted. – Despite the fact that the Sahâbah ﷺ were so pure-minded and chaste and Rasulullâh ﷺ was in their presence, yet they were so particular of the laws of hijâb. At times, a woman is alone in her house, so she is not fully covered. Therefore Rasulullâh ﷺ asked permission for the guest.

This shows the importance of these commands. Many people do observe hijâb, but they observe a cockeyed form of hijâb. They are particular to observe hijâb from outsiders, but are lax when it comes to family members like cousins, brother-in-laws, etc. Therefore, we should endeavour to observe Sharî hijâb. For this, some sacrifice has to be made. Generally, in our homes, there is no concept of hijâb. If there is, it is an incomplete form. We should try to implement it. Obviously, in most cases, there will be an adverse reaction. Some people will become your enemies. However, if you work with *ikhlâs* (sincerity) and *hikmah* (wisdom), then these same people will become your supporters.

From where is this milk? – In this statement, there are great lessons for us. We should always be careful in food matters.

Once we journeyed to a place called Nampula in Mozambique. Our host took us to the Isle of Mozambique from where Islam had entered Mozambique. Moosa bin Beig was the first person to bring Islam to these lands. Our host informed us that they used to go from the mainland to the island to study. When he was about five, he was afflicted with polio. He could not even walk to the toilet. People used to carry him so that he could relieve himself. His father told his mother that they should take him to one local black brother for duâs. Our host said that from the time this old man made duâ for him till the present time (approximately 50 years,) he never took medication, injections or other treatments, and he has been walking about perfectly ever since. This was through the blessings of the duâ of that pious person.

He also informed us that they used to go to the island for the whole week and return in the weekend. The motor boats were too expensive for them, so they used to travel by the sail-boats. The sail-boats would only move when there were winds, otherwise they would have to wait. On many occasions, they had witnessed that there were no winds. They would be sitting in the boat. This pious person would emerge from the jungle walking slowly. As soon as he would put his foot in the boat, the winds would commence blowing.
At that time, the Portuguese were ruling. They were very advanced with regards to worldly and material possessions. Trains would pass through that area. Sometimes, the train would suddenly come to a halt, even though there was no station there.

Then they would notice this pious person moving slowly towards the train. As soon as he would place his feet on the train, it would commence moving.

Then he informed us of this man's piety and caution. He used to live in the jungle, not even in a village. However, when any food was brought before him, he would immediately ask,

من أين هذا الطعام؟

From where has this food been acquired?

Since he was so cautious in his food matters, Allâh ﷻ had made him *mustajâbud-da'wât* (a person whose duâs are readily accepted.) Today unfortunately, there is no real concern. As soon as a person sees a board 'Certified Halâl', he is happy to eat that food. In the past, people were worried whether the food was halâl or not. Now, a mere board is sufficient. It does not matter whether the food is halâl or harâm, healthy or unhealthy, pure or contaminated. That is why we find ourselves in the condition we are.

In Haramain Sharifain and throughout the world, when the Qurân Sharîf is completed at the end of Ramadhân, what powerful duâs are made? In the Harams, over a million people say *âmîn* to the duas made. Still too, we find no change in the condition of the ummah. This is due to our wrong consumption of food. We learn from the ahâdîth of Rasulullâh ﷺ that a person is on a journey completely dishevelled and covered with dust. He cries and beseeches to Allâh ﷻ, but how can his duâs be accepted when his food, drink and clothing are all harâm.

Nabî ﷺ asking this question shows the importance of being mindful of these matters. In the Qurân Sharîf, Allâh ﷻ states,

يَاأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

O messengers, eat from the wholesome food and perform righteous actions. (Mu'minûn verse 51)

Here, the Rasuls are being addressed, who are the most virtuous in rank. The rank of a Rasul is higher than a Nabî. Here, it is not the Nabi, but the Rasul who is addressed. They are commanded to eat *tayyib* (pure and wholesome) food. Halâl is not even mentioned as that is obvious. The immediate effect is that a person will perform righteous actions. Many a times, a person feels laziness in acts of worship, he finds no concentration in salâh, and he is consumed with evil thoughts. The cause of this is the food he is consuming.

These people of Suffah were the guests of Islam who had no families, nor money, nor anybody to depend upon – This is exactly the same system found today in the madrasahs, in khanqahs and in the tabilghi marâkiz. The people who come to these places have no families around. They are the guests of Allâh ﷻ. Their object is solely for dîn. Suffah was the first *dârul-iqâmah* (boarding house,) the first dârul-ulûm and the first khanqah in Islam. Just as people today donate for the upkeep of these places, people used to donate for the students of Suffah. Maulana Manzoor Nu'mani Saheb ﷺ, a great âlim of Lucknow, has written that Rasulullâh ﷺ himself established six madrasahs in Makkah Mukarramah, the most famous being Dar Arqam, wherein Umar

ﷺ was blessed with the wealth of Islam. In Madinah Munawwarah, Rasulullâh ﷺ established nine madrasahs, the most famous being Suffah. Rasulullâh ﷺ himself taught at this madrasah. On one occasion, he ﷺ was teaching Surah Noor, when the need for jihad arose. Just as ustadhs teaching in a madrasah today take permission for leave, so too did Nabî ﷺ take permission and proceed for jihad. After returning, he ﷺ continued teaching from the place he had stopped. Till today, Alhamdulillah, this system of Madinah Munawwarah continues to flourish.

Whenever an item of charity was brought to Rasulullâh ﷺ, he would send it to them and would not take anything from it– If a person gives some-one something, and his intention is to assist him financially, then this is not a gift, but charity. If the object is to create and enhance love, then this will be regarded as a gift. Since the people of Suffah were needy, Rasulullâh ﷺ would send all money given to him in charity to them, even if it was nafl (optional) charity.

Whenever any present was given to him, he used to send some for them and take some of it for himself – If a person gives any object in love, then this is referred to as *hadyah* (gift.) There are great blessings in this wealth. For this reason, Rasulullâh ﷺ himself would utilize some of it for his personal needs.

though I was more entitled to drink from that milk in order to strengthen myself – When a person eats, he should make intention, as Abu Hurayrah ﷺ had done here. We normally eat

because of habit. Before eating, a person should ponder, "I am eating because it is the command of Allâh ﷻ,

كُلُواْ وَ اشْرَبُواْ

Eat and drink! (A'râf verse 31)

I am eating so that I can gain strength to engage in righteous deeds. I am eating so that I can appreciate and be grateful for the bounties of Allâh ﷻ." Since we do not make these intentions, we do not make *shukr* (show our appreciation) whilst eating and after eating. We are first to complain, but never appreciate the bounties. A person must realize that every morsel is specifically designated for him.

مُّسَوَّمَةً عِندَ رَبِّكَ

It has been marked by Your Sustainer. (Hûd verse 3)

At times, the rice is grown in Thailand and Pakistan, but it is delivered to our doorstop. The butter is brought from Australia, the saffron is from Spain. All of these have been sent to you by Allâh ﷻ. A person should slightly think of these bounties of Allâh ﷻ before eating. In the verse of the Qurân Karîm,

فَاذْكُرُونِي أَذْكُرْكُمْ

Remember Me, I am remembering you, be grateful to Me and do not be ungrateful.
(Baqarah verse 152)

Allâh ﷻ mentions remembering Him before being grateful. This means that a person should first think of Allâh ﷻ before appreciating and utilizing His bounties. At least, a person should recite bismillah. He should think and realize that the different

bounties in his plate have come from around the world – the rice, the potatoes, the meat, the spices, etc.
When I would come, Rasulullâh would order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allâh and His Apostle – This is a quality of a believer. He does not utilize his logic and understanding in the face of a command from Allâh ﷻ and Rasulullâh ﷺ. He rather accepts their commands whole-heartedly.

From here, we learn an important principle. There is no sin for internal feelings which occur without one's volition. For example, if a desire for sin appears in the heart, then this is not a sin. There are many people under the misconception that the desire for sin is sin. They feel that they can never become pious, since they possess so much of evil desires. Our Shaikh ﷺused to say, "Never make duâ that Allâh ﷻ removes the desire for sinning." The desire must remain, but a person should not act on the demands of the desire. If there remains no desire, then a person can never become a walî. A walî is that person who has desires, but does not sin. He controls himself. If one goes to the graveyard, and says to the deceased, "You people are very *muttaqî* (pious). You do not commit even one sin." then this is completely wrong. They cannot be called pious as they have no desire for sin. They are unable to do anything now. If a person is able to sin, and he has the means, the wealth, the opportunity, yet abstains, then this is perfection. The person who has greater desires, but controls himself, is regarded as a greater walî. Similarly, in this hadith, Abû Hurairah ﷺ had the desire to drink all the milk as he was extremely

thirsty, but he was prepared to sacrifice his desires in order to comply with the order of Rasulullâh ﷺ.

They took their seats in the house. – This too is another important principle. Generally in the generals of Rasulullâh ﷺ, Abû Bakr ؓ would be on the right hand side of Rasulullâh ﷺ, whilst Umar ؓ would be seated on the left hand side. Every person should be treated in accordance to his status.
Rasulullâh ﷺ said,

أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ

Treat people according to their rank. (Abû Dâwûd)

In another hadith, Rasulullâh ﷺ said,

فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ

Grant every person his due right. (Bukhârî)

Another meaning is that all the people took to their places in a refined and dignified manner. It is not like women in the Haram today, that when the doors are opened, they begin running, screaming and shouting, so that they can proceed forward. This is completely inappropriate. People should move with respect and reverence.

the whole group had drunk their fill – This was a miracle of Rasulullâh ﷺ that the whole group of Suffah drank from one jug to their fill.

I reached Rasulullâh ﷺ who took the bowl and put it on his hand, looked at me and smiled – Picture this scene. All the people of Suffah are seated. Abû Hurairah ؓ is standing before Rasulullâh ﷺ, who is smiling at him. Remember when Nabî ﷺ smiled at him on the first occasion when he had come to ask a question, and this smile. Allâhu Akbar! This was more enjoyable than the bounties of Jannah.

He said, "There remains you and I."– Notice the manner of tarbiyah. This is how *rijâl* (men of Allâh ﷻ) are created. It is when there is a personal touch. By merely studying books, one's complete reformation does not take place. It is a personal relationship, by which such men are created, regarding whom Allâh ﷻ states,

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاء الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

Such men , whom business and trade does not divert them from the remembrance of Allâh, performance of salâh and the discharging of zakâh. They fear the day in which the hearts and gazes will be upturned. (Nûr verse 37)

A person can become an âlim, but he needs to become a man of Allâh ﷻ.

He said, "Sit down and drink." – Abu Hurayrah ؓ was walking around serving everyone. Now it was his turn to drink. Therefore, Rasulullâh ﷺ commanded him to sit. Here is a clear command to sit whilst drinking. Remember that we have been commanded to

follow the sunnah, and not ahâdith. If a person studies the books of ahâdith, he will see,

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ

Hold firm onto my sunnah and the sunnah of the rightly guided khlulâfa. (Abû Dâwûd, Tirmidhî)

وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الجَنَّةِ

Whoever brings alive my sunnah loves me. And whoever loves me will be with me in Jannah. (Tirmidhi)

مَن تمسَّكَ بسُنتي عندَ فسادِ أُمتي فَله أجرُ مئةِ شهيدٍ

Whoever holds firm onto my sunnah at the time of the corruption of my ummah, then for him is the reward of one hundred martyrs. (Kitabuz Zuhd of Bayhaqî)

There are those rare occasions when Nabî ﷺ stood and drank. These are ahâdith. However, his continuous and general practise was to sit and drink. Nabî ﷺ always sat and passed urine. However, on some occasions, he ﷺ stood due to some valid reason. A person cannot follow these solitary occasions and abandon the general and permanent practise of Rasulullâh ﷺ. Generally, Rasulullâh ﷺ performed salâh with a topi. This is sunnah. On a certain occasion, there was a need for a *sutrah* (barrier.) He ﷺ removed his topi and utilized it as a *sutrah*. A person cannot make these solitary incidents the basis of his actions. Only foolish and stupid people leave out the established practices and run behind solitary and lone actions.

The *ahlus-sunnah wal-jamâ'ah* follow this principle. It was the work of the great fuqahâ to study the life of Rasulullâh ﷺ and extract the general and common practises of Rasulullâh ﷺ,

leaving aside the lone ahâdîth, which was done on a certain occasion for a certain reason.

He kept on telling me repeatedly to drink – When a guest arrives, it is advisable to encourage him to eat and drink more, since at times, he may feel ashamed to dish out more. However, one should not force the guest to eat more.

Normally, as we learn in other ahâdîth, it is best to eat and drink less. However, Rasulullâh ﷺ in this hadith, encouraged Abû Hurayrah رضي الله عنه to drink more and more until he was completely satiated. A person must eat enough for his back to remain upright. If he wishes to eat more, he should divide his stomach into three parts: one for food, one for water, and one for air. However, on some occasions, it is permissible to eat so much that there remains no place for any more food. A person is forced to utter, "I have no place left in my stomach."

A person went to a hakîm as he was suffering from stomach pains as a result of overeating. The hakim gave him some powder to swallow so that his food could easily digest. He became upset at the hakim, and remarked, "You are a fool, your father (a hakîm) was a fool, and your grandfather (a hakim as well) was a fool. If there was any place for this powder, I would have pushed in one more samoosa."

So a person should not eat to his fill except on some special occasions. This is more when a person is honoured with such blessed food. An example of this is when Imam Shafî'i رحمه الله went to

the house of Imâm Muhammad ﷺ and he ate all the food. His daughter was surprised as her father had explained to her that he was a very great saint. Normally, the pious eat very little, and he had eaten all the food. The daughter had also placed a jug of water in his room so that he could perform wudhu at the time of tahajjud. When she went to inspect it, it was not used. She became more confused, as he had not awoken for tahajjud, and had even performed Fajr without wudhu. She placed before her father these doubts. He asked the imam who replied, "I had seen so much of effulgence in the food. Knowing that I may never get such blessed food again, I ate up all the food. Through the blessings of that food, I began thinking of one verse. I was able to extract one hundred masâîl from that verse. I therefore did not sleep the whole night, and I performed my Fajr with my wudhu of last night."

This is the benefit of blessed food, which is normally found in the dârul-ulûms, in the khanqahs and in the tabligh jamâ'at, where the food is cooked by the brothers themselves. On the other hand, food from outlets like Kentucky and McDonalds create darkness in the heart.

He praised Allâh and pronounced Allâh's Name on it – Another important lesson here is to always recite bismillah before drinking and eating. By taking the name of Allâh ﷻ, we will be saved from the evil effects of Shaytân. If even one person in a group does not take the name of Allâh, Shaytân arrives and has a share in the food. Blessings are then removed from the food. Therefore, we should always remind one another. Recite

bismillah in a slightly audible voice so that others can be reminded.

and drank the remaining milk. – There is a great difference between the rank of a Nabî and the rank of a Sahâbî. Inspite of the superiority of Nabî ﷺ, he drank the left-over of his companions. This was an indication of his extreme humility. Today, one brother is not prepared to drink the left-over of his brother. A jamâ'at once went to America. There a non-Muslim brother joined them. Whilst eating, he drank some water. Thereafter, one of the brothers in the jamâ'at drank the left-over from the same cup. On witnessing this, he began crying. When asked the reason, he said, "My wife is not even prepared to drink my left-over water. You people have so much of love for me." He thereafter embraced Islâm.

There is cure in eating from the left-over of one another. Love too is created when people eat together. Today, no love remains between people. Everyone eats from separate plates. A person is not prepared to even use a spoon used by another. For this reason, sicknesses have become common and no love remains amongst people. By eating together, Allâh ﷻ's mercy will descend, love will be created and many sicknesses will be cured.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، قَالَ سَمِعْتُ سَعْدًا، يَقُولُ إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَرَأَيْتُنَا نَغْزُو، وَمَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الْحُبْلَةِ وَهَذَا السَّمُرُ، وَإِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الإِسْلاَمِ، خِبْتُ إِذًا وَضَلَّ سَعْيِي.

Sa`d ﷺ said, "I was the first man among the Arabs to fire an arrow for Allâh's Cause. We used to fight in Allâh's Cause while we had nothing to eat except the leaves of the Hubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Banu Asad reprimand me regarding the laws of Islam. If so, then I am lost, and all my efforts of that hard time had gone in vain.

To fire an arrow – Utilizing of arrows was not a common practise of the Arabs. However, they learnt it and thereafter began using this method of warfare. Similarly, during the Battle of the Trench, Salmân Fârsi ﷺ explained that the concept of using a trench, to ward off attacks from enemies was a common practise amongst the Persians. This was then adopted. So to use the methods of others at the time of necessity is correct if the people of piety, knowledge and understanding proclaim its necessity and permissibility. To utilize every item of other nations is not correct, if we just feel there is a necessity. The view of the people of knowledge will be accepted.

Today, we utilize many inventions made by others, like the internet, computers, cars and aeroplanes. A person, in a fit of zeal (*josh*), should not declare all such items of non-Muslims as harâm, whereas he had arrived at the place of his lecture in a car or aeroplane.

However, even when one utilizes the items of others, he should have within his heart the desire to have his own items. For example, if we have to travel by plane or by car, we should always have this desire, "O I wish we could travel by camel!" A person

utilizes a toilet. However, this desire should be there to have followed the original sunnah of relieving oneself in an outside enclosed area, so that filth and impurities are not excreted in one's house. However, due to the era we are living in, we have to make use of the facilities Allâh ﷻ has provided us with. If a person is living in Johannesburg, or in a massive city like Bombay, where will he find any open land where he could relieve himself? He will have to travel 30 to 40 kilometres each time he has a need.

so that we discharged excrement like that of sheep – Because they ate the food which the sheep used to eat, their excreta was similar. Today, we eat rich types of foods, which causes our excreta to be completely different.

Banu Asad – When a person goes to any community and begins conveying the laws of Islam to the people, they become his enemy. An âlim goes to his community. He explains to them the importance of salâh; the prohibition of interest, trimming one's beard and imitating the Western lifestyle; and the importance of hijâb and women remaining in their homes. The people cannot directly attack him since he is teaching them correctly. They now attack him in different avenues. Similarly, Sa'd ﷺ was now attacked by the Banu Asad tribe. They began finding faults and weaknesses within him.

He then said, "If this really is my condition, then I have really been destroyed. Do you know in whose company I stayed? I was in the close company of Rasulullâh ﷺ. How then could I have done the actions they accuse me of?" For example, there is a

student who has studied in a dârul-ulûm. After qualifying, he now works in a certain community. He tries to convey the correct viewpoint, whereas the people want a modern type Islam. They want easiness in every matter. When this âlim is not prepared to follow their desires, they become his adversary. They do not attack him directly. In other matters then, they begin finding faults. This is nothing new. It happened even in that era.

A person who studies Bukhârî Sharîf properly will find many of his problems solved. If the kitâb is studied properly, then a person will understand the different conditions he has to face in life. If he understands this, he will not become perplexed and agitated. Allâh ﷻ has made this system that until Qiyâmah, whatever evils and trials are to appear, the answers have been given in this kitâb. It is only for a person to gain in-depth understanding of this book.

حَدَّثَنِي عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مُنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ بُرٍّ ثَلاَثَ لَيَالٍ تِبَاعًا حَتَّى قُبِضَ.

`Aishah ﵂ narrates, "The family of Muhammad ﷺ had never eaten their fill of wheat bread for three successive days since they had migrated to Medina till the death of Rasulullâh ﷺ..

This means that poverty was common in the house of Rasulullâh ﷺ. Similarly, in the house of some pious people, when food was received twice daily, the children would cry and say, "Where is the guest of hunger? Why is it not coming to our house?" Today,

we cry when we do not receive food, they used to cry when they received food all the time. The ambiyâ ﷺ were tested the most in this world, then those who were closest to them. Therefore, if the pious found themselves in too much ease and comfort, they used to become worried.

There was a Sahâbiyah, who lived very happily with her husband. Once she asked him to take her to Nabî ﷺ as she wanted a divorce. The husband was shocked, and asked in amazement, "What has happened? We are living so happily!" She replied, "This is exactly the problem. We never have any difficulties. It must not be that we are hypocrites." In a Muslim's life, you will always find conditions and tests overcoming him. Nowadays, if we are afflicted with any test, we feel that Allâh ﷻ is upset with us, whereas if they were not tested, they felt that Allâh ﷻ is angry with them. The following hadith was before them:

إِنَّ مِنْ أَشَدِّ النَّاسِ بَلَاءً الْأَنْبِيَاءَ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

The Ambiyâ are most severely tested, then those closest to them, and then those after them. (Ahmad, Sahih ibn Hibbân, Tirmidhi with similar wording)

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا إِسْحَاقُ . هُوَ الأَزْرَقُ . عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ هِلاَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ . رضى الله عنها . قَالَتْ مَا أَكَلَ آلُ مُحَمَّدٍ صلى الله عليه وسلم أَكْلَتَيْنِ فِي يَوْمٍ، إِلاَّ إِحْدَاهُمَا تَمْرٌ.

`Aishah ﷺ states, "The family of Muhammad did not eat two meals on one day, but one of the two was of dates."

This narration is also from Aishah ﵂ as it refers to household matters. The wife knows best about internal matters. As far as matters regarding salâh, etc. then we find the ahâdith narrated by Abdullah ibn Masûd ﵁ and others to be ideal, as they were present before Nabî ﷺ at that time. When a person is studying ahâdîth, then he has to look at the subject matter, and then see the most suitable narrator for that occasion.

This hadith also shows the bare necessities which Nabî ﷺ sufficed on. Gravy was not consumed twice in one day. If gravy was consumed in one meal, the other meal would consist of only dates and water.

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ كَانَ فِرَاشُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَدَمٍ، وَحَشْوُهُ مِنْ لِيفٍ.

Aishah ﵂ said, "The bed mattress of Rasulullâh ﷺ was made of a leather case stuffed with palm fibres."

Today, we need expensive and soft mattresses to sleep. Rasulullâh ﷺ slept on such simple bedding.
One point to note is that today leather is regarded as something expensive. Leather seats are normally very expensive. A leather jacket is also costly. In those times, leather was regarded as something very inferior.

Remember that conditions change. Therefore, it is of utmost importance to understand every matter in its correct perspective and condition. For example, in the past eras, the Black as well as

Indian people used to prefer more plump women, but nowadays, due to the evil influence of the West, thin are regarded as desirable. People run after thin women, even if they are so weak and cannot do anything.

In the past eras, girls would marry at very young ages. Today, the system has changed. People now object to Nabî ﷺ since he married Aishah ﷺ at such a young age. Understand this marriage in the context of those times, and not according to today's standards.
Slavery was common in past eras. Islâm brought about many reforms in the matter of slavery, giving slaves their due rights in society. Together with this, great encouragement was given to freeing slaves. Now, if a person studies the rulings of slavery, keeping in mind this background, then he will have no objections.

If the above hadith is studied in today's context, a person will feel that he ﷺ was living in great comfort and ease. But if studied keeping in mind the conditions then, a person will achieve the correct understanding.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، قَالَ كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ وَخَبَّازُهُ قَائِمٌ وَقَالَ كُلُوا فَمَا أَعْلَمُ النَّبِيَّ صلى الله عليه وسلم رَأَى رَغِيفًا مُرَقَّقًا، حَتَّى لَحِقَ بِاللَّهِ، وَلاَ رَأَى شَاةً سَمِيطًا بِعَيْنِهِ قَطُّ.

Qatâdah ﷺ states, "We used to go to Anas ibn Mââlik ﷺ and see his baker standing (preparing the bread). Anas ﷺ said, "Eat. I have not known that Nabî ﷺ ever saw a thin well-baked loaf of bread till

he met Allâh ﷻ (i.e. till his demise), and he never saw a roasted sheep with his eyes."

A thin well-baked loaf of bread is tasty. In India and Pakistan, we see that the normal habit is to have two or three chapattis in the beginning. Then, as one eats, hot, hot chapattis are brought. They are very thin. Most likely, you people have not even seen them. When we were in Deoband, these thin chapattis used to be called airmails, as they were thin like airmails. These are signs of ease and comfort. Nabî ﷺ did not see such an era.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَأْتِي عَلَيْنَا الشَّهْرُ مَا نُوقِدُ فِيهِ نَارًا، إِنَّمَا هُوَ التَّمْرُ وَالْمَاءُ، إِلاَّ أَنْ نُؤْتَى بِاللُّحَيْمِ.

`Aishah ﷺ said, "A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some small pieces of meat."

No fire would be made since there was nothing to cook in the house. Generally, the only food would be dates and water. However, at times, the Ansâr used to send some small pieces of meat. Once we were in jamâ'at in Turkey. After Idul Adhâ, we were invited somewhere, and after a long time, we were served with meat. However, it was not huge chunks of meat as people are accustomed to here, or big pieces of white meat, but was extremely small pieces of meat. This too was satisfying for us, as we had not seen meat for a long time, sufficing only on vegetables.

Hazrat Shaikh ﷺ, once in a lesson of Bukhâri Sharîf, was discussing the hadith regarding Ishâ (salâh) and *Ashâ* (supper). Which should be done first? The ulamâ state that one should have *ashâ* (supper) before proceeding for Ishâ. The reason for this is that if one performs salâh, without having eaten, then his mind will be preoccupied with thoughts of food during salâh. On the other hand, if one eats, he will be worried about performing his salâh. Therefore, his food will be salâh. Whilst eating food, he will get the reward of being in salâh as this is his concern.
The students then posed the following question, "If a person engages in eating, then he will miss his salâh or at least takbîr-ûlâ." Hazrat Shaikh ﷺanswered,

صحابہ کا کھانا تمھارے باواوں جیسے نہیں تھا

The food of the Sahâbah was not like that of your fathers.

This means that the food of the Sahâbah ﷺ was very simple. There were no elaborate arrangements, taking a long time for laying the *dastarkhân* (table-cloth), having different course meals and different types of utensils. A few dates would be laid out. These would be eaten together with some water. Thereafter they could proceed to the masjid, in which they would be able to perform salâh with jamâ'ah and even with takbîr-ûlâ. This was the manner of their lifestyle. A person should keep this point before him whilst studying these ahâdîth.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الأُوَيْسِيُّ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لِعُرْوَةَ ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَارٌ. فَقُلْتُ مَا كَانَ يُعِيشُكُمْ

قَالَتِ الأَسْوَدَانِ التَّمْرُ وَالْمَاءُ إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم جِيرَانٌ مِنَ الأَنْصَارِ كَانَ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ أَبْيَاقِهِمْ، فَيَسْقِينَاهُ.

Aishah ﷺ said to `Urwa, "O, my nephew! We used to see three crescents in two months, and no fire used to be made in the houses of Allâh's Messenger ﷺ (i.e. nothing used to be cooked)." `Urwa said, "What used to sustain you?" `Aishah ﷺ said, "The two black things i.e. dates and water, except that Allâh's Messenger ﷺ had neighbours from the Ansâr who had some milking she-camels, and they used to give Rasulullâh ﷺ some milk from their house, and he used to make us drink it."

Urwah ﷺ was the son of Asmâ ﷺ, the sister of Aishah ﷺ.

Two months used to pass with nothing being cooked in the nine houses of Rasulullâh ﷺ as there was no food to cook. The only source of nourishment was dates and water. In this, there is great strength for the body. One of our friends went to a dietician. The dietician said to him, "Your Nabî has given you such a superior religion. The thirty days of fasting in the month of Ramadhân is a wonderful detoxification for the body. Thereafter he has commanded you to terminate your fast with fruit, the king of food. On top of that, he encouraged you to break your fast with the king of fruit, dates." The best of dates are ajwâ. If a person is blessed with ajwâ dates at the time of iftâr, then there is no greater blessing. When dates are eaten together with water, great strength is acquired by the body. If the water is Zamzam, then what can be said? Zamzam itself is sufficient as a meal. The

dietician continued, “If one breaks the fast with fried foods (like samoosas, bhajyâs, etc.) then all the health benefits acquired by fasting the entire day is lost and greater harm is caused to the body.” A person should therefore endeavour to terminate his fast with dates and water. He should then perform his Maghrib salâh and thereafter eat whatever he wants.

It is our duty to turn the attention of the people towards these matters. Otherwise Shaytân deceives people and all acts of worship are destroyed gradually. In many Muslim countries, big nights like the 15th of Shabân are spent in lighting fireworks. Moulana Umair from Malaysia explained to us that in many masâjid in Malaysia, there are no musallis for Maghrib salâh in Ramadhân. The reason for this is that from three to four months before, restaurants are booked out for *iftâri* invites and meals. The time of Maghrib is such a valuable time, wherein one should be engaged in duâ. However, here people are sitting in restaurants, about to eat. Therefore, it is of utmost importance for people to understand the temperament of dîn and practise accordingly.

Here in madrasah, we should not only confine ourselves to studying books. We should also take the *mizâj* (temperament) of our elders back to our homes. These practical aspects should be seen in the lives of our asâtidah and mashâikh, taken back home and implemented. We should learn and witness how they spent their Ramadhâns, their Jumuahs and their Ids.

Once, an elderly person from Brazil, approximately 65 years of age, came to study here. He was a building constructor and quite

wealthy. On Id morning, whilst seeing all the animals to be slaughtered, I asked him if this was also found in Brazil. He began crying and remarked, “We do not have any form or sign of Islam by us. Islam is by you people.”

Qurbâni is such a great form of worship. The days of Qurbâni are so great. However, it has become a common practise to send one’s Qurbâni overseas. By doing so, the reality of Qurbâni will never come into one.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوتًا ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ supplicated, “O Allâh! Give sufficient sustenance to the family of Muhammad.”

Family of Muhammad – According to some ulamâ, this refers to the physical family members of Rasulullâh ﷺ.
Others say that it refers to his spiritual family members, which encompasses the entire ummah. Allâh ﷻ said to Nûh ﷺ regarding his biological son who had not accepted Islâm,

إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

He is not from your family. (Hûd verse 46)

This means that the true family of a Nabî are those who accept his message. The connection of îmân is stronger than blood connections.

Sufficient – One's sustenance should not be so less that he is placed in difficulty and it should not be so much that a person has the concern all the time to look after it. If the money is not spent, stinginess is created in the heart. Now the person cannot spend the money. He becomes a mere guard of the money for his heirs. In this duâ, Rasulullâh ﷺ has asked for just sufficient i.e. a person receives in accordance to his need. A person will receive this duâ if he fulfils the condition, which is being a true spiritual family member of Nabî ﷺ. This is similar to the verse wherein Allâh ﷻ states,

وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

And you will be the highest if you are believers. (Âl-Imrân verse 139)

We desire to gain supremacy, but we have to fulfil the condition of being true believers to attain this promise. We have to do our work, and Allâh ﷻ will fulfil His promise.

Here too, we should endeavour to be a true spiritual member of Rasulullâh ﷺ. The result is that we will be worthy of the duâ of Rasulullâh ﷺ, ensuring that we will be granted sufficient sustenance. This person will not be in severe want and poverty, neither will he be concerned of gathering more and more, resulting in poverty being written on his forehead. All the time, he has this anxiety that he should not become poor. He works so much that he gets no time to eat and sleep properly. The actual object of earning money is to gain comfort, but that object is long forgotten and lost. Now the object becomes the accumulating of more and more money. When this happens, a person fears thieves on one side, and the taxman on the other side. He now

wants to invest his money, but there are risks everywhere. All the time, he is perplexed. In this manner, he passes his life, forgetting the actual reason of his coming into this world. On the other hand, if a person receives that amount which is sufficient, he will not be desperately worried to earn it, to look after it and to spend it.

It is Allâh ﷻ's favour that Allâh ﷻ does not grant a baby all his food when he is born. Imagine if Allâh ﷻ had to give a person all the rice, sugar, flour, water, etc. he is to consume in his life the day he is born, then how would he have been able to look after and preserve all that food. His life would have become a misery. It is Allâh ﷻ's favour that He sends a person's sustenance to him wherever he may be, the decision being passed 40 days before.

We should become the true followers of Rasulullâh ﷺ, bring his sunnahs into our life, have love for him ﷺ, and bring his concern into our lives. Then from the side of Allâh ﷻ, one will receive sufficient sustenance.

بَاب الْقَصْدِ وَالْمُدَاوَمَةِ عَلَى الْعَمَلِ

CHAPTER: THE ADOPTION OF A MIDDLE COURSE, AND THE REGULARITY OF DEEDS

Middle course – This means that one should follow a moderate way, and should not exceed the bounds, nor should he be deficient in fulfilling his duties. This should be in all our matters. Qâri Tayyib Sahib ﷺ once delivered a very amazing lecture in

which he mentioned that the ulamâ of Deoband follow a moderate path in all aspects. In beliefs, they are not as harsh in their viewpoints as is the method of the Salafis, nor are they as lax as the Bareilwis. They are not as severe as the Salafis.The Salafis are vociferous in their claims of tawhîd, to such an extent that they regard many permissible actions as acts of *shirk* e.g. tawassul, intercession, etc. On the other hand, they are not so steeped in innovations as the Bareilwis. Our tawhîd is one of moderation.

Besides beliefs, moderation is also found in their actions.On the one hand, they keep in mind the bounds of the shariah, and on the other hand, they profess the love of Allâh ﷻ and Rasulullâh ﷺ. Once, Professor Salman Nadwi, the son of Allamah Sayyid Sulaiman Nadwi ﷺ said to our Shaikh, "The people of South Africa were very dry and brittle. You created some life in them." Once, I gave a lecture in which I recited the verse,

إِنَّاللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَاأَيُّهَاالَّذِينَ آمَنُواصَلُّواعَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

I then told the people to recite salawât when I saw no one reciting. Thereafter I said, "You will not become a Bareilwi by reciting salawât." At times, we too are so harsh that people feel that those who recite salawât are Bareilwis. This harshness is totally incorrect, and this unfortunately dominates people's emotions, whereas expressing love for Rasulullâh ﷺ is a very great act of worship. Exceeding the bounds by having *mîlâd* accompanied with all other evils is not correct. However the other extreme of regarding a person who recites salawât to be a Bareilwi is also erroneous.

Similarly, the zikr of Allâh ﷻ is regarded to be a sign of being a *bidatî* (innovator). What an incorrect notion! Hazrat Shaikh ﷺ states that the most command in the Qurân Karîm for any action is the dhikr of Allâh ﷻ. The Qurân Sharîf itself states,

وَ لَذِكْرُ اللّٰهِ أَكْبَرُ

And the zikr of Allâh ﷻ is the greatest. (Ankabût verse 45)

In general conditions, zikr of Allâh ﷻ is the greatest act of virtue. Therefore, we should not become so harsh branding any person who makes zikr to be a *bidatî* (innovator.) We should rather understand our elder's path and way.

Those who understand dîn from kitâbs will feel that in following the school of Deoband, there is no salawât, no zikr, etc. whereas these actions are completely in conformance to the temperament of Deoband.

Similarly, in our social life, Islam has chosen a moderate path. We are not like the Christians who regard monasticism as a great form of worship, and refuse to get married. However, since this is not in accordance to man's nature, we find so many illegitimate children are born where monks and nuns live. On the other hand, prostitution is commonly and openly allowed in Christian countries for the normal laymen. Islâm has allowed a man to take up to four wives to fulfil his permissible carnal desires, but does not allow him one unlawful relationship. In fact, Islam encourages marriage, and has regarded it to be half of one's religion. The non-Muslims have either exceeded the limits, when they did not choose the moderate path.

Mufti Zainul Abidîn Saheb ﷺ used to say, “In this world, we are crossing the Bridge of Sirât.” Staying away from excesses and deficiencies, and holding on to a moderate path is walking on this bridge.
A person should not eat so much that he becomes lazy and cannot do anything. On the other hand, he should not eat so little that he is too weak to do anything. One should not fast so much that his health is impaired, nor should he abandon fasting completely. One should not perform so much of nafl (optional) salâh at night that he misses his Fajr, but he should not be so lazy that he performs no salâh at night.

When a person does not know the bounds, he destroys himself. A certain person went for Hajj. Since he had great love for the Ka’bah Sharîf, he decided to perform twelve circumambulations around the Ka’bah, instead of seven. After every round, he also performed Saî of Safâ Marwâ. The poor person was so exhausted that he did not perform fardh salâh for the next three days.

There are some brothers who go so often in jamâ’at or stay by their Shaikh in the khanqah for such long periods that the rights of their family members are not fulfilled. Then there are those people who are so engaged in worldly activities that they have no time for their reformation, going out in the path of Allâh ﷻ and preparing for the life of the Hereafter.

Some people never smile, and regard this to be an act of great worship and a sign of great piety. They look down, and never greet or smile with anyone. Our sheikh ﷺ used to say, “I fear such

people greatly. At times, they fall into such sins… May Allâh ﷻ protect us!" Their example is that of a flamingo standing in the water, looking very pious. However, as soon as it sees a fish, it catches it suddenly unawares in a split second, and thereafter continues making its *murâqabah*, as if though it is a great saint. Similarly, such people are always on the lookout for unsuspecting prey. When they get the opportunity, they commit such evils, and then continue as though nothing happened.

It is Allâh ﷻ's great favour on me that I was able to spend time in the company of many great awliyâ, and I found every one of them to be jovial and light-hearted.They used to be humorous in their gatherings. Together with this, they never missed salâh with jamâ'ah, zikr, tilâwat and other *mâmûlâts*.

Our Shaikh ﷺ used to tell us, "Before a worldly person arrives at home, he rubs his eyes, enters the home without salâm and says, "I had a terrible day today. I don't want to see the children." He then storms off to the room, without showing any love to his wife and children. On the other hand, when a 'religious' person is about to enter his home, he pulls out a tasbîh with hundreds of beads. He then starts reciting 'SubhanAllâh!' There is no greeting to the wife, no light-heartedness and no conversation. This is incorrect. Hazrat ﷺ taught us, "Your tasbih at this moment is to make salâm in a loud voice. If there is no one present, then one can kiss and hug his wife." Those who do not understand Islâm in its entirety feel that Islam is restricted to a few ritual acts of worship, whereas this is completely untrue. All the time, they are shouting and reprimanding others, "This is harâm, this is wrong, that is prohibited." On the other hand, the other extreme is the

person who spends so much of time with his family members that his salâh with jamâ'ah is missed, and many other religious obligations are flouted.
This quality of moderation was an outstanding feature of the true Ulamâ of Deoband. This quality should be cultivated. However, the only means to acquire this quality is by *suhbat* (staying in the company of those who possess this quality.) It cannot be acquired by mere study of books. A person should also make duâ to acquire this quality and the companionship of such mashâikh who will practically teach him moderation, due to which he will gain extreme enjoyment in this world. The enjoyment of Jannah will be experienced already in this world.

If extremity is followed, then one's own family members will hate him. I personally am aware of a certain Mufti Saheb who ruled his family with the 'iron fist'. They would wait for him to leave the house. On the Day of Jumuah, at the time of Jumuah, they would bring non-Muslim dancers into their homes, and engage in wrong acts. This is the result of harshness and severity. Also incorrect is complete abandonment of inviting the wife towards righteousness, performance of salâh and observance of Islâmic hijâb.

Very fortunate is the person who is able to imbibe this quality of moderation within himself! There are many ahâdîth hereunder stating this same subject matter in different ways.

When a person abandons moderation, then it becomes difficult to perform any action regularly. When one exceeds the bounds by

overdoing any action, or he becomes so accustomed to luxury that he does not do any right deed, then regularity is impossible.

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ، قَالَ سَمِعْتُ أَبِي قَالَ، سَمِعْتُ مَسْرُوقًا، قَالَ سَأَلْتُ عَائِشَةَ ـ رضى الله عنها ـ أَىُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَتِ الدَّائِمُ. قَالَ قُلْتُ فَأَىَّ حِينٍ كَانَ يَقُومُ قَالَتْ كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

Masruq ﷺ said, "I asked `Aishah ﷺ, "What deed was the most beloved to Nabî ﷺ?" She replied, "The regular constant one." I then asked, "At what time did he use to get up at night (for Tahajjud salâh)?" She replied, "He used to get up on hearing (the crowing of) the rooster."

Rasulullâh ﷺ used to love actions which were done constantly. This can only be done if the action is done in moderation. If a person exerts himself and reads a lot in one day, then he will become so exhausted and will abstain from reading for the next couple of days. If a person performs actions in moderation, then he will easily be able to complete these actions punctually.

The eyes of the cock and the swine are extremely sharp. They are the first animals which are able to see the break of dawn. However, one cannot place any reliance on today's roosters, as they continue crowing the whole night, due to the presence of artificial lighting all around. In past times, the rooster was utilized as an alarm clock. It used to crow after half the night had passed or when one third of the night remained.

Three Sahabah came to Nabî ﷺ. One of them said: 'I will forever remain awake at night in order to perform the tahajjud salâh.' The second person said: 'I will keep fasting forever.' The third person said: 'I will remain aloof from women and I will never marry.' Rasulullâh ﷺ said to them, "By Allâh, I fear Allâh ﷻ more than you and I am more conscious of Him than you. Yet, I keep fast, and sometimes I do not. I offer salâh at night and I also lie down. And I marry women as well. Therefore, whoever is disinclined to my Sunnah is not of me.'" (Bukhârî, Muslim)

Allâh ﷻ loves when a person acts in moderation. This portrays a person's humility as well as a person shows his weakness and inability to perform more. This is really beloved in the sight of Allâh ﷻ. Man is after all man. He is not an angel. Moderation is best for him. Then only will he be able to remain steadfast and punctual on his actions.

Moulana Ilyâs Saheb ؒ used to wake up when bedbugs used to bite him. He would say, "This is my alarm clock."

A person should make so much of effort during the day that at night, he should be so tired not knowing whether his head touched the pillow first or he fell asleep first. When a person is so tired, then he is blessed with quality sleep. In a few hours, his sleep is completed. Whilst in this deep sleep, if he is bitten by bedbugs, he has no idea. When necessary sleep is completed, then only does a person feel the bite of a bedbug or mosquito. So Moulana used to say, "Now my sleep is complete. I have to wake up now. These bedbugs are my alarm clock. They are waking me up for the worship of Allâh ﷻ." This will only happen when one is

extremely tired and then sleeps. He gets a deep sleep and can wake up thereafter fresh.

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

Aishah ﵂ said, "The most beloved action to Rasulullâh ﷺ was that action whose doer did it continuously and regularly."

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلُهُ ". قَالُوا وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ بِرَحْمَةٍ، سَدِّدُوا وَقَارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَىْءٌ مِنَ الدُّلْجَةِ. وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا ".

Abu Hurairah ﵁ narrated that Rasulullâh ﷺ said, "The deeds of none of you will save you (from the Fire)." They asked, "Even you (will not be saved by your deeds), O Allâh's Messenger ﷺ?" He ﷺ replied, "No, even I (will not be saved) unless and until Allâh bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the morning and in the evening and during a part of the night, and always adopt a middle, moderate, regular course, you will reach your target (Paradise)."

Many people are under this misconception. They feel that their actions are worthy of granting them salvation. Remember that the most superior form of worship is salâh. The greatest teacher of salâh is Rasulullâh ﷺ and the greatest student is Abû Bakr ﵁.

Rasulullâh ﷺ taught Abû Bakr ﷺ to read the following duâ on the completion of salâh,

إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ

O Allâh, I have oppressed myself greatly. None forgives sins besides You, therefore forgive me from Your side, and shower mercy upon me. Verily You are All-Forgiving, Most Merciful. (Bukhârî)

In here, a person is declaring his weakness and inability to fulfil the rights of Allâh ﷻ. Allâh ﷻ is eternal and never-ending and so too are His qualities. How can a human being, who is limited in every aspect, ever fulfil the right of a Being who is unlimited? The water in a jug cannot fit in a glass. The water in a stream can never fit in a jug. The water in a reservoir cannot fit in a stream. The water in a dam cannot fit in a reservoir. When these limited things cannot fit into another limited thing, then how can we limited beings ever fulfil the rights of Allâh ﷻ, who is unlimited?

The person who has pride over his actions is in deception. He is really foolish. When the following verse was revealed,

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلى رَبِّهِمْ راجِعُونَ

And those who give what they give, and their hearts are fearing because they have to return to their Sustainer (Muminûn verse 60)

Aishah ﷺ asked, "Is this in reference to those who steal, fornicate or drink wine whilst fearing Allâh ﷻ?" Rasulullâh ﷺ replied, "No, O daughter of Siddîq, they are the ones who perform salâh, fast, give charity and then still fear Allâh ﷻ." (Tirmidhi)

There was once a pious person. After his demise, Allâh ﷻ asked him, "What have you brought?" He thought to himself, "All my

actions were very weak. I can only present tawhîd (belief in the oneness of Allâh ﷻ.)" When he presented tawhîd, Allâh ﷻ asked him, "Do you remember the night of the milk?" This was an indication to one night when he had drunk milk, and then slept away. That night, his stomach began to pain. He said to himself, "It is because of the milk that my stomach is aching." Allâh ﷻ asked him, "Was the ache and pain due to My Command or because of the milk?"

حسنات الابرار سيئات المقربين

The righteous actions of the pious are actually acts of disobedience for the especially close.

This reprimand is obviously for people who are of an extremely high rank. From here, we can see how much of deficiency we have as yet in our tawhîd. Many people feel that they are strong in their belief of tawhîd, but are in actual fact, slaves of their desires and intellects. Allâh ﷻ states,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

Have you seen the one who takes his desires as a deity? (Jâthiyah verse 23)

Some follow the dictates of the logic and brains. This is one form of *shirk* within us. Hazrat Thanwi ﷺ used to say,

طبعیت پر عقل کو غالب رکھو اور شریعت کو عقل پر غالب رکھو

Place your temperament under your intellect, and let your intellect be subservient to the Shariah.

A person who subjects the rulings of the Shariah to his intellect is a slave of his intellect. He was supposed to submit himself to the Divine laws without any reservation. An effort has to be made to remove these evils. A person is worried about his status, his position. Nothing can go against his nature. We are slaves of these things. We must become the slaves of Allâh ﷻ.

Next let us look at our acts of worship. A person should realize that his actions are not worthy of the Divine Court. He should always be in a state of fear, not knowing whether his actions are accepted or not.

We have performed many acts of worship, but are they accepted or not? In life, we have to submit many forms, whether it be for a visa, passport, or license. After submitting the forms, it is the height of foolishness to celebrate. When one's application has been accepted, and he is handed his visa, passport or license, then only can he celebrate. By performing an action of worship, we have placed in our application. When it is accepted in the Divine Court, then we can truly celebrate. This will only be known in the Hereafter. Then only can one jump for joy. The results of all our studying, teaching, and acts of worship will be handed out on the Day of Judgement. If this reality comes into a person, he is extremely fortunate. At this occasion, he should recite the following sunnah duâ,

لَكَ الْعُتْبَى حَتَّى تَرْضَى

I will continue pleading until You are pleased.

(Mu'jamul-Kabîr of Tabrânî)

In other words, I will continue making effort, until I am able to please You. I will therefore adopt humility as I do not know if it is accepted or not.

One of our friends wrote a book on sîrah (life of Rasulullâh ﷺ.)He enquired as to how he should present this book before Rasulullâh ﷺ. I replied that this is an occasion of crying. We do not know if we had written such a sentence in the book which will cause us to become rejected. We cannot become exultant and proud that we have done a great service, but we should be sorrowful, not knowing what errors we have committed.

As long as this quality of humility is not created within a person, then he may perform many acts of worship, but he will not enjoy much status in the sight of Allâh ﷻ. Remember that all one's actions without qualities of îmân, sincerity, etc. are zero. If one adds zero, zero, zero, even a hundred times, the result will be zero. But if the quality of îmân and sincerity, which is one, is placed in front of one zero, it will become ten. If placed before two zeros, it will become hundred. If placed before three zeros, it will become thousand. The value will just continue increasing. Therefore, these qualities have to be nurtured first. Generally, in the whole ummah, a person's outward actions are seen, and these are regarded as a hallmark of piety. However, the most important is the internal qualities, which very few pay attention to. The internal condition can be easily perceived. A person's manner of speech, manner of sitting and standing, all point to the condition of the heart.

We are very weak in our actions. It is only the mercy of Allâh ﷻ which can truly cause our salvation, in this world and the hereafter. However, from our side, we should make a fully concerted effort. We should not become like a false sect of the past called the Jabariyyâ, who felt that we are compelled to do certain actions. We have no choice. This is completely incorrect. When it comes to worldly sustenance, no one lies in his bed, stating that Allâh ﷻ will feed me. A concerted effort is made to earn one's sustenance, together with the conviction that it is only Allâh ﷻ who can grant sustenance.

Once there were two extremely lazy people lying on a roadside. A person was riding pass on his horse. One of these lazy people said to him, "Could you please place these berries lying on my side in my mouth?" The rider was astounded, as this person was so lazy to merely lift his hands to fetch the berry and place it in his mouth. He then said, "If you are so lazy, why don't you ask your companion lying by your side. I have to specially dismount to merely feed you a few berries." The lazy person remarked, "My friend is so lazy that an hour ago, a dog urinated in his mouth. He was so lazy to even close his mouth. Where will he put the berries in my mouth?" No one is so lazy in worldly matters. However, when it comes to actions for the hereafter, then we find laziness. Many people say, "If Allâh ﷻ grants me the ability, then I will do it, Make duâ that I get *tawfîq* (divine ability)" whilst making no effort from their side.
The correct belief system and method is that a person must make full effort, but place no reliance on his efforts. His reliance must

be on the Being of Allâh ﷻ and His Mercy. One's gaze should never divert to his actions, but to the graces of Allâh ﷻ. Moulana Thanwî ؒ has written in Bayânul Qurân,

فان بعض المغترين من الصوفية و غيرهم ينسبون كمالاتهم الى مجاهداتهم و ذلك عين الكفران

Some of the sufis and others who are in deception attribute their accomplishments to their efforts and sacrifices, whereas this is the height of ingratitude.

A person must realize that the ability to carry out an action is only by the Grace of Allâh ﷻ. We are completely useless. If we have performed salâh, it is by His Kindness. Then too, we are spoilers. How do we fulfil that act of worship? Even in salâh, our minds turn towards such evil thoughts. Therefore, we should never place our hopes on our actions, but only on the mercy of Allâh ﷻ.

and worship Allâh in the morning and in the evening and during a part of the night– We are not asked to do outward forms of Allâh ﷻ's worship at every moment. One's wife has a right over him, one's children have a right over him, and one's body also has a right over him. Time should be taken out to fulfil all these rights. A wonderful time in the morning is the time of tahajjud. A person can perform some rakats of tahajjud, engage in duâ, tilâwat and dhikr, perform Fajr, sit in the masjid till Ishrâq, and then engage in some worldly affairs. He should have sufficient rest also. In the evening, the time after Asr till Maghrib is valuable. A person can

engage in some extra acts of worship at that time, and if this is not possible, then after Maghrib till Ishâ. Then a person should spend time with his family members, and have a good rest. Again he should wake up early and engage in the worship of Allâh ﷻ at tahajjud time. All things should be kept in their correct perspective. One should keep in mind the rights of his wife, children, friends, family members, as well as his business. He should fulfil the rights of Allâh ﷻ as well. This is a moderate path. One should not become so engaged in worldly matters that he forgets Allâh ﷻ and preparation for the Hereafter; and on the other hand, he should not become so engrossed in acts of worship that he forgoes the rights of people.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ "

Aishah ﵂ narrates that Rasulullâh ﷺ said, "Remain on the straight path, and adopt moderation, and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allâh is the most regular and constant even if it were little."

Remain on the straight path – The straight path is the middle path, which means moderation in everything. If a person wants to go from place A to place B, the shortest route will be the straightest route. If a person takes any turns, the road will become longer. If a person follows the straight road, he will easily reach his destination, since this is the shortest route. If a person follows the path of excess or deficiencies, then he is taking a long

route. By taking this road, a person will easily be able to remain with constancy. The path of the Qurân is the path of moderation, referred to as *sirâtum-mustaqîm*, which a person begs for in every rak'at of his fardh salâh. All the previous scriptures have been condensed in the Qurân. The Qurân has been condensed in Surah Fâtihah and the crux of Surah Fatihah is *sirâtum-mustaqîm*.

And know that your deeds will not make you enter Paradise – As mentioned in the previous hadîth, this does not mean that a person should not perform righteous deeds. It only means that one should not rely on his noble deeds. The action should be done in the best possible manner according to one's ability, and thereafter, one should not place reliance on his action. Similar to this is the usage of means. Using means is permissible and sunnah. However to place one's reliance on these means is *shirk*. *Asbâb* (means) should be kept on the level of *asbâb*, it should not be granted the pedestal of *arbâb* (deities.) Just as there are outward causes, a'mâl (actions) are also one cause. Adopt the cause, but never regard it as Allâh.

the most beloved deed to Allâh is the most regular and constant even if it were little – Many people fall into deception by abundance of actions. Allâh ﷻ states,

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

So that we can test which of you are best in action. (Mulk verse 2)

Here Allâh ﷻ did not say, أَكْثَرُ عَمَلًا (most in action.) Quantity is not desired, but quality. Our success is in a'mâl (actions,) not â-mâl (come money [in the Urdu language]), as many people wrongly

advocate. Success is in the beauty of a person's action, not in the abundance of his actions. A person must perform righteous actions, be punctual, adopt moderation and endeavour to create beauty in his actions.

A hadîth states that if the Sahâbah had to leave one tenth of what they are on, they will be destroyed. If people of latter times practise on only one tenth, it will be sufficient for their salvation. Moulânâ Ashraf Alî Thânwî ﷺ has stated that the above hadith does not refer to the quantity of one's actions, but refers to *sifât* (qualities). Daily, a person performs twenty rakats of fardh and wâjib salâh. If he now performs two rak'ats, and feels that he has done one tenth of the commands of Allâh ﷻ, which will be sufficient for his salvation, then he is in complete error. Yes, if his sincerity, taqwâ, etc. are one-tenth of that of the Sahâbah ﷺ, then he will Inshâ-Allâh attain salvation.

An important point is that a person should not prescribe his own medication. A person goes to the doctor, and he is given certain amount of medication. One day, he is about to go for a journey. He decides to take five times the medication, so that he does not have to take any on the journey (*safar*). Never mind going on journey (*safar*), he will land up in the *qabar* (grave.) A person should never prescribe medication according to his logic. He should take the advice of an expert. Similarly, a person should not prescribe his own actions. He should take the advice of an experienced person. You are twenty years old. The other person is fifty years of age. He has passed that stage of life. He can correctly guide you. He is thirty years older than you. If you accept what he says, your understanding will be of a fifty year old

person. You will really progress and you will gain great success. If you follow your own thinking, then you will only reach there where he has reached after thirty years. In this way, you will be thirty years behind.

It is like a person travelling on a road for the first time. Another person has travelled on that road many times. If the first person takes guidance from the second person, he will easily reach his destination. By listening to an experienced, senior person, one will really benefit.

This is why a mauqûf narration of Abu Juhaifah ﷺ states,

جَالِسُوا الْكُبَرَاءَ

Sit in the company of the old people.
(Musannaf ibn Abi Shaibah, Mu'jamul Kabîr of Tabrânî)

Very quickly, you will gain experience. You will become wise.

حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ . رضى الله عنها . أَنَّهَا قَالَتْ سُئِلَ النَّبِيُّ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ " أَدْوَمُهَا وَإِنْ قَلَّ " . وَقَالَ " اكْلَفُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ " .

Aishah ﷺ narrates that Rasulullâh ﷺ was asked, "What deeds are loved most by Allâh?" He ﷺ replied, "The most regular constant deeds even though they may be few." He ﷺ added, "Don't take upon yourselves, except the deeds which are within your ability."

Don't take upon yourselves, except the deeds which are within your ability. – A person should do as much as he can easily do with punctually. If a person decides to read a whole Qurân, he will not

manage to continuously do this. Therefore, take the guidance of an experienced person.

حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ كَيْفَ كَانَ عَمَلُ النَّبِيِّ صلى الله عليه وسلم هَلْ كَانَ يَخُصُّ شَيْئًا مِنَ الأَيَّامِ قَالَتْ لاَ، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يَسْتَطِيعُ.

Alqamah ﷺ narrates, "I asked Aishah ﷺ, the mother of the believers, "O mother of the believers! How were the deeds of Nabîﷺ? Did he perform extra deeds of worship on special days?" She replied, "No, but his deeds were regular and constant, and who among you has the ability to do what Nabî ﷺ was able to do?"

She replied, "No" – This was his normal manner. Yes, on the Day of Jumuah, for example, or on some blessed days and nights like Ramadhaân, etc. Nabî ﷺ used to increase his actions.

who among you has the ability to do what Nabî ﷺwas able to do? – We are very weak. We have to use Nabî ﷺ as our guide, but we cannot become like him. There was once a pious person. He made an announcement in his khanqah that the food cooked in the time of Nabî ﷺ must be cooked there as well. The next day, all the people complained of sore stomachs. He then realized his error and said, "Offo! We have been commanded to follow in the footsteps of Nabî ﷺ, not to become exactly like him." We have to place Nabî ﷺ as an example before us, and follow in that path. In this is our success.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، فَإِنَّهُ لاَ يُدْخِلُ أَحَدًا الْجَنَّةَ عَمَلُهُ ". قَالُوا وَلاَ، أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ بِمَغْفِرَةٍ وَرَحْمَةٍ ". قَالَ أَظُنُّهُ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ.

وَقَالَ عَفَّانُ حَدَّثَنَا وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " سَدِّدُوا وَأَبْشِرُوا ". وَقَالَ مُجَاهِدٌ {قَوْلاً سَدِيدًا} وَسَدَادًا صِدْقًا.

Aishah ﵂ narrates that Nabî ﷺ said, "Remain on the straight path, be moderate, and be happy because one's good deeds will not make him enter Jannah." The companions enquired, "Not even you, O Allâh's Messenger ﷺ?" He replied, "Not even me, unless and until Allâh covers me with His Forgiveness and Mercy."

be happy – Our actions are so weak and full of deficiencies. If our actions were the determining factor for entrance into Jannah, then we would have been in great difficulty. It is only by Allâh ﷻ's mercy and concealing of our faults that we will be able to enter Jannah. Here, Allâh's Nabî ﷺ is stating that he too cannot enter except by the Divine Mercy and Forgiveness, so we are to a greater extent in need of this.

At the end of this hadith, Imâm Bukhari ﵀ has mentioned the meaning of *sadîd*, as explained by Mujahid ﵀ to be sincere and truthful. Some make abundance of dhikr even whilst watching

television. They watch naked women and utter subhânAllâh. This is contrary to having a true heart.
“Be truthful to yourself. Be honest to yourself.” This is the object. Today hypocrisy has become widespread. A person portrays himself to be extremely pious, but has such evil in his heart. He hugs you with such outer feelings, but in his heart, daggers are drawn out for you. He even calls you Hazrat, Hazrat, but hates you. This explanation has great meaning. It was not placed there for no reason. This quality of sincerity and truthfulness needs to be ingrained within us.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ هِلاَلِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى لَنَا يَوْمًا الصَّلاَةَ، ثُمَّ رَقِيَ الْمِنْبَرَ فَأَشَارَ بِيَدِهِ قِبَلَ قِبْلَةِ الْمَسْجِدِ، فَقَالَ " قَدْ أُرِيتُ الآنَ ـ مُنْذُ صَلَّيْتُ لَكُمُ الصَّلاَةَ ـ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ فِي قُبُلِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ ".

Anas ibn Malik ﷺ said, “Once Rasulullâh ﷺ led us in salâh. Thereafter, he ascended the pulpit and pointed with his hand towards the Qibla of the masjid, he ﷺ said, "While I was leading you in salâh, both Jannah and the Fire were displayed in front of me in the direction of this wall. I had never seen a better thing (than Jannah) and a worse thing (than the Fire) as I have seen today, I had never seen a better thing and a worse thing as I have seen today.”

This was a spiritual mi’raj shown to Nabî ﷺ. These are two great creations of Allâh ﷻ. This hadith has been brought here to explain

to us that we are in need of Allâh ﷻ's mercy to be granted entry into Jannah and salvation from the Fire, which are the best and worst respectively. Successful indeed is the person who realizes this reality, otherwise, a person performs a small action, and feels that he has done a great achievement. A person who fears whether his actions are accepted or not, is accepted in the Court of Allâh ﷻ.

بَاب الرَّجَاءِ مَعَ الْخَوْفِ

CHAPTER: HOPE WITH FEAR

This chapter is with regards to having two qualities i.e. hope and fear. Hope is mentioned first, since the Mercy of Allâh ﷻ is much more encompassing. A person should always place hope in Allâh ﷻ. Even after sinning, a person should have hope in the mercy of Allâh ﷻ. A person has desires within himself. Shaytân whispers into his heart and encourages him to fall into the sin. He explains to the person that no one will come to know. He should commit that sin once, and thereafter repent. Allâh ﷻ is Most Forgiving. When the person falls into sin, he becomes repentant. The thought of seeking repentance is placed in his mind. Now Shaytân comes in the form of another guise, telling him, "How can you be forgiven? You are such a big person, and yet you committed that sin. You can never be forgiven." Shaytân now makes him lose hope. However, the opposite was supposed to have happened. Before sinning, a person was supposed to have thought, "How can I disobey Allâh ﷻ?" He was supposed to have been overcome with fear. If perchance, he still fell into sin, then he must now look

towards the mercy of Allâh ﷻ and have hope in His mercy. Together with this, fear must be in the heart not knowing whether one's repentance is accepted or not. If a person continues sinning, never repents and still has hope in Allâh ﷻ, then he is living a life of deception. He is in compounded deception (ghurur fi ghurur غرور في غرور). However once a person repents, it is as though he has never committed a sin (كانه لم يعمل السيئات). In fact, the two angels on the right and left shoulder of every person write down his actions. The angel on the right is the amîr and in charge. As soon as a person does a righteous deed, this angel writes it down. When a person sins, the angel on the right says to the angel on the left, "Do not write it down immediately. Maybe he will repent." If twelve hours pass, and still too, he has not repented, then only does the angel on the left write down the sin. If a person repents, the sin is not even written. Allâh ﷻ's Mercies are extremely great.

Another meaning of hope is that a person should perform righteous deeds, and thereafter he must have hope that Allâh ﷻ will accept it. Nothing is binding upon Allâh ﷻ. It is not compulsory on Him to accept our actions. He ﷻ however is Most Kind, Compassionate and Gracious. He ﷻ forgives the wrongs of great sinners. Therefore, our hope should be placed on Him. Together with this, a person must have fear, not knowing whether our actions are accepted or not.

Once, our Shaikh ﷺ went to visit our ustadh of hifz, Hafiz Abdur Rahmân Mia Saheb, after hearing that he had made many huffaz.

Before Hafiz Saheb had begun his efforts, there were very few huffaz in South Africa. In most places, the tarâwih salâh would only be from Surah Fîl. He had made so much effort that today there are so many huffâz who cannot find place to perform tarâwîh salâh. Our Shaikh ﷺ asked him, "We have heard that you have produced many huffâz. Do you know how many?" Immediately, Hafiz Saheb answered, "I will come to know in the grave." What he meant was that in the grave only would one come to find out how many were accepted. Hazrat said, "If I had a hundred thousand rands (in those years), I would have given it as a present for the answer he gave." This is a person who understood reality.

Hafiz Sahib ﷺ made so much of effort. We know as we studied there and we witnessed Hafiz Sahib's life. He lived at a distance from the madrasah. Every morning at about three or half past three, he would walk from his house to the madrasah. The students were supposed to be awake at that time. However, some students would still be sleeping. With love, Hafiz Saheb would awaken the students. Then he would stay in the madrasah till Ishrâq. He would teach Qurân the whole day. Still too, he has no guarantee that it is accepted. We are such that if we are praised by a few people, the praise goes to our heads. We feel that we are angels and there is none like us in the world. This is completely incorrect.

Fortunate indeed is the person who is always conscious that Allâh ﷻ is watching his every movement, and together with this has the concern: is my Allâh happy with me or not? No one can

know definitely in this world whether Allâh ﷻ is pleased with him or not, except those who were explicitly mentioned by divine revelation. When this is the case, then every person is forced to beg and plea to Allâh ﷻ for acceptance. This has been so beautifully summarized in the following duâ of Rasulullâh ﷺ,

لَكَ الْعُتْبَى حَتَّى تَرْضَى

I will continue pleading until You are pleased.
(Mu'jamul-Kabîr of Tabrânî)

Imân lies between hope and fear. Moulânâ Umar sahib Palanpurî ﷺ used to mention a beautiful example to illustrate this point. The needle in a gauge has to be exactly in the middle. If it leans to any of the two sides, then there is something wrong. A person at times has so much hope in the Mercy of Allâh ﷻ that he becomes bold in committing sins. Allâh ﷻ's forgiveness is so vast that when He ﷻ was angry with Shaytân, on the occasion when he refused to prostrate before Adam ﷺ, Shaytân said,

قَالَ رَبِّ فَأَنظِرْنِي

O my Sustainer, grant me respite!

In the state of anger, Allâh ﷻ accepted his request, and has granted Shaytân respite till the Day of Judgement. Allâh ﷻ's mercy is extremely vast. However, to take advantage of this Mercy, and to engage in sins, is very low mentality on our part. Having so much hope that we commit sins is completely inappropriate.

On the other hand, a person should not become so fearful that he loses hope, becomes despondent and this eventually leads to depression.

When a person loses hope, he should study the verses and ahâdith pertaining to the Mercy of Allâh ﷻ, so that his 'needle' can return to the 'centre'.

Scholars have written that in youth, fear should be dominant in a person, as a person is more prone to sin in this period of life. Fear will keep him away from sinning and evil doing. When a person reaches old age, then hope should be dominant. The time for leaving this world and proceeding to the Divine Court is close. Now, one should place more hopes and trust in Allâh ﷻ. Those visiting the sick should also remind the sick and elderly of Allâh ﷻ's mercy. Allâh ﷻ states,

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

I am in accordance with the thoughts of My servant. (Bukhârî)

If he leaves this world, placing his hopes and trust in Allâh ﷻ, there is hope that Allâh ﷻ will deal with him favourably in the life to come, since these are the thoughts he has with regards to Allâh ﷻ.

وَقَالَ سُفْيَانُ: مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِنْ: {لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ}.

Sufyân ibn Uyainah ﷺ has stated, "There is no verse in the Qurân severer than the following verse,

You are not on any thing (not following any proper religion or path) until you uphold the Tawrâh, Injîl and that which has been revealed to you from Your Sustainer.

Tuqîmû does not refer to mere reading of the texts. If refers to being completely balanced in one's actions, as well as steadfastness (*istiqâmah*). This is not only in a few rituals, but in one's whole life. One should uphold the laws of trust, inheritance, salâh, and rights of fellow human beings, etc. He should not worry of sins committed in the past, after repentance. The only time he should think of these past sins is when Shaytân places the thought of superiority and greatness in the person.

Remember that Allâh ﷻ has not created us in this world to remember our sins. We have been created to remember Allâh ﷻ and the Hereafter. After repenting, one should not bring to his mind those sins, except when he is afflicted with pride and arrogance. He should think to himself, "What are you? Remember the time you committed those evils. Now too, what is your condition?" Man is such that he has been created from water and sand. Sand is such that it has no status. It does not have the ability to possess greatness. When man thinks of his reality, then it will become difficult for him to possess pride. He will understand the reality of his being, his imân, his salâh, and his other acts of worship. He will realize that he has within himself hypocrisy, show, love for name and fame, and a host of other spiritual ailments. How can he then be proud?

If a person ponders over the verse mentioned above, he will be saved from pride, as he will realize he has no status, until he is steadfast and punctual on the Divine scriptures.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ لَمْ يَيْأَسْ مِنَ الْجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ".

Abu Hurairah ﷺ narrates, "I heard Rasulullâh ﷺ saying, "Verily Allâh ﷻ created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allâh, he would not lose hope of entering Jannah, and had the believer known of all the punishment which is present with Allâh, he would not consider himself safe from the Hell-Fire."

One hundred parts – This is only to make us understand, otherwise the qualities of Allâh ﷻ are unlimited and infinite. It is not confined to only a hundred. However, since a hundred was regarded to be a huge number in those times, it was mentioned so that the people could understand that Allâh ﷻ's mercies are so great. Ninety-nine are kept in the Hereafter shows that the actual manifestation of His mercy will be shown in the Hereafter. In this world, many manifestations of the quality of mercy are witnessed. Normally a great amount of mercy is manifested by a

mother to her children, and animals to their offspring. There is a famous saying, if you want to interfere, rather interfere with an elephant but never interfere with its cubs. It will never leave you alone. Once you have interfered with its offspring, it will hunt you down, until it finds you and takes revenge.

A mother sacrifices so much for her child. Â'ishah ﵂ narrates: A woman together with her two daughters came begging to me. I did not find anything except one date. I gave it to her. She divided it between her two daughters and did not eat from it. She then stood up and left. The Messenger of Allâh ﷺ then entered and I informed him. He said: "Whoever is put through any tribulation by these two daughters and treats them well, they shall be a barrier for him from the Hell-fire." (Bukhârî, Muslim) In another narration, Aishah ﵂ narrates, "A poor woman carrying two daughters came to me. I gave her three dates to eat. She gave one date each to her two daughters, and raised the third date to her mouth to eat it. Her two daughters asked her to feed it to them. She split the date which she herself wanted to eat and gave it to them. I was surprised by this and related what she did to Rasulullâh ﷺ. He said: "Allâh ﷻ made Paradise incumbent on her by virtue of her action, or freed her from the Hell-fire by virtue of her action." (Muslim)

At night, the child wakes up so many times, and keeps the mother awake as well. The child then enjoys his sleep the whole next day. The child messes the bed. The mother cleans up the mess, places the child in the dry area, and herself sleeps in the messed area.

Then the mercy of Nabî ﷺ is so great, that cannot be explained. Still too, all of this mercy is only one portion of the mercy of Allâh ﷻ, manifested in this world.

Had the non-believer known of all the Mercy which is in the Hands of Allâh, he would not lose hope of entering Paradise – Even though it is explicitly proven that a non-believer will never enter Jannah, he will have hope when he will see Allâh ﷻ's mercy.

An amazing incident is mentioned that once Shaytân said to Mohiyuddin Ibnul Arabî ؒ, "Allâh ﷻ says in the Qurân,

وَرَحْمَتِي وَسِعَتْ كلَّ شَيْءٍ

And My Mercy encompasses every single thing. (A'râf verse 157)

I too am a thing. Therefore the Mercy of Allâh ﷻ will have to encompass me too." At that time, Ibnul Arabî ؒ could not answer him. Hazrat Thanwî ؒ said, "By his blessings, Allâh ﷻ inspired me with an answer. Allâh ﷻ will punish Shaytân in the Hereafter. However Allâh ﷻ has power to punish him even more." This is the mercy of Allâh ﷻ that He is only meting out a certain amount of punishment. For example, a judge commands that a person must be given a hundred lashes. After eighty is given, the judge pardons the remaining twenty. This is the mercy of the judge. Similarly, the judge could have prescribed two hundred lashes as a punishment. Out of his mercy, he only gave the command for a hundred. This is his mercy. Similarly, Allâh ﷻ can give Shaytân a much more severe punishment in the Hereafter. Whatever he will receive is actually less, due to the mercy of Allâh ﷻ.

When seeing the mercy of Allâh ﷻ, no Muslim can ever lose hope in His Mercy. One merely needs to seek forgiveness for his sins whenever he errs. Allâh ﷻ is Most Forgiving. Harâm insurance companies and panel beaters may say that the car involved in an accident is beyond repairs. It is a write-off. A human being can never be a write-off in the sight of Allâh ﷻ, no matter what depths of evil he has reached. The person who killed one hundred people was also not deprived of Allâh ﷻ's Mercy. A sinner should never lose hope. Allâh ﷻ's Mercy is extremely vast.

and had the believer known of all the punishment which is present with Allâh, he would not consider himself safe from the Hell-Fire – A true believer always remains in fear, not knowing what his final result will be. Even one sin of ours is sufficient for us to be punished. Allâh ﷻ is *Mâliki Yaumid Dîn* (Master of the Day of Recompense) and not *Qadhi Yaumid Dîn* (Judge of the Day of Recompense.) A judge is confined to the laws and constitution of the land, wheras Allâh ﷻ is not bound by any rules, as He ﷻ is the Total Master and Supreme Ruler. Even if a person committed no sins, Allâh ﷻ has the right to place him in the Fire, as he is the creation and slave of Allâh ﷻ. Allâh ﷻ has full control over him. This will not be injustice and oppression. Even though Allâh ﷻ is extremely kind and compassionate, we should remain with this fear, not knowing how we will be dealt with in the Hereafter.

Hazrat Thanwî ؒ used to say, "Never regard any small righteous action as insignificant; and never regard any small sin as insignificant." It is possible that a righteous action which was regarded as small in your eyes will be the cause of your entrance

into Jannah. Similarly, never regard any sin as small. Many people say, “It is only makrûh. This action could be the cause of your entrance into the Fire.”

In short, a person should remain between hope and fear.

بَاب الصَّبْرِ عَنْ مَحَارِمِ اللَّهِ

{إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}.

وَقَالَ عُمَرُ وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ.

CHAPTER: REFRAINING FROM DOING THINGS ALLÂH HAS MADE FORBIDDEN

The ulamâ have stated that *sabr* is of three types:
1.) *Sabr alal musîbah* (patience at the time of calamity) – A person has to exercise patience when some close family member passes away, some-one causes harm to one, or there is some loss in one’s wealth, children or properties.
2.) *Sabr alât tâ’ah* (steadfastness on the obedience of Allâh ﷻ) – It is the time of Fajr, it is in the middle of Winter, and the water is cold. A person may even be in need of a fardh ghusl. Coming out of one’s warm blankets is a great sacrifice. A person sacrifices and fulfils this command of Allâh ﷻ. He should keep in mind the following verse,

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

Do you not know that Allâh is watching? (Alaq verse 14)

Most people view this verse in a negative light. When a person sins, then does he not know that Allâh ﷻ is watching him, and can punish him. However, one should view this verse in a positive

manner as well. When one is making these sacrifices, then he should remember that his actions are not in vain. Allâh ﷻ is watching his every movement and sacrifice. A person desires to go back to sleep and awaken later, have a bath when the water is heated, and then perform qadhâ salâh. However, he goes against his desires and ensures that Salaah is performed on time. All of this is watched by Allâh ﷻ.

3.) *Sabr anil ma'âsî* (controlling oneself from sin) – Every person has the desire to commit sins. The 'fire of lust' (*nâre-shahwat*) overcomes a person. He has to control it. Remember well that the 'fire of lust' can only be extinguished by the light of Divine Love. This has to be created in a person. When lust overcomes one, then even taqwâ cannot save one. If the love of Allâh ﷻ dominates one, then only will he be saved.

The ability of taqwâ is in every person.For this reason, Allâh ﷻ commands us to adopt taqwâ. If we did not have this quality of saving ourselves from sin within ourselves, we would not have been commanded to adopt it. This would have been *zulm* (oppression) that we were commanded to do a certain action which was not within our capabilities. This quality is within us, we only have to utilize it. However at certain times, lust overcomes one to such an extent – especially in youngsters – that it becomes extremely difficult to save oneself from sin. It is only this burning love of Allâh ﷻ which will save one from falling into sin. Otherwise, a person tries so much, but he still falls into sin.

A person should not make duâ of sabr for the first type, as one is inviting and asking for problems and calamities to overtake one, so that he can make sabr. However, asking for the quality of sabr for the second and third type is commendable, and even sought by Nabî ﷺ. The desire to commit sin will always remain in a person, and he needs the quality of sabr to control himself. The avenues of sin are everywhere. Even if a person does not watch television and internet, he is bombarded by temptations the moment he leaves his home. A few people are sitting together. Backbiting and slandering commences. The person listening is enjoying these 'juicy' titbits. To stand up and walk away requires great sabr and strength.

This quality of sabr needs to be developed within oneself. It does not come automatically. Effort is required to attain it. Majority of break ups in marriages is due to not having this quality of sabr. A wife tells her husband something. He becomes infuriated, raises his hands and beats her. She retaliates by telling him such words which break his heart. In a fit of anger, he issues three divorces. The house is broken forever. The cause: not having sabr within oneself.

This is what is referred to as *islâh*. A person needs to develop these qualities. These are taught and developed in the khanqah. For everything in life there is an effort. A person's sandal strap has broken. It will not be repaired by itself. An effort has to be made. For such trivial things, effort has to be made. When one's character is spoiled, will it reform by itself? An effort has to be made in this line. The successful person in this regard is he who

has a sincere intention and he makes the correct effort. Soon these qualities will become ingrained in him.
As long as one does not possess sabr, he cannot progress. In life, people will always have something to say. When Allâh ﷻ and Rasulullâh ﷺ were not left alone, who are you and me? In the time of Rasulullâh ﷺ, what hurtful words did the polytheists and hypocrites not say against him?
Allâh ﷻ states,

وَكَذَلِكَ جَعَلْنَالِكُلِّ نَبِيٍّ عَدُوًّا

And in this manner, We made for every Nabî an enemy.
(An'âm verse 112)

We too will face such people in life. If this quality is within one, then only will he be able to serve the cause of dîn and progress spiritually.

A person is an imam in a masjid. There will be enough people to criticize and find fault in his lectures, in his salâh and in his personal life. If a person does not possess sabr, he will in a short while resign from the post. One will not be able to serve dîn in any capacity. Remember

كل ذي نعمة محسود

People are jealous of any person who is blessed with a bounty.

In short, a person should make effort to develop this quality. He should make duâ for sabr with regards to the second and third type. As for the first type, he should make duâ for *âfiyah* (safety

and protection.) If a calamity has to afflict one, then he should be patient, hoping for rewards from Allâh ﷻ.

{إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}.

Those who persevere will be granted in full their rewards, without any count.

Amongst the sufiyâ, there is a discussion as to which is superior: sabr (perseverance) or shukr (gratitude). In short, the rank of sabr is superior to shukr. For shukr, Allâh ﷻ has promised,

لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ

If you will be grateful, I will definitely increase you.
(Ibrâhîm verse 7)

As for sabr, Allâh ﷻ states,

إِنَّاللهَ مَعَ الصَّابِرِينَ

Undoubtedly Allâh ﷻ is with those who possess the quality of sabr.
(Baqarah verse 153)

For shukr, one is promised an increase in bounties, but for sabr, Allâh ﷻ promises His special togetherness and proximity.

After the conquest of Makkah Mukarramah, Rasulullâh ﷺ gave the residents of Makkah Mukarramah abundance of wealth, whilst the Ansâr were given less. Some of them were a bit disheartened. Rasulullâh ﷺ consoled them by saying, "Do not worry! They are taking the things of this world, whilst I will remain with you. Wherever you go, I will be with you." The Ansar were extremely pleased when they heard this, because having the Nabî of Allâh in their midst was far superior to having some

material items. Similarly, having Allâh ﷻ with one is far greater than any increase in one's material wealth.

Allâh ﷻ is the embodiment of love, of mercy and of generosity. Allâh ﷻ is such,

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Every day, He is in a different splendour. (Rahmân verse 29)

Every day here actually refers to every second and moment. One who has found Allâh ﷻ and built up his connection will also find himself being in a different splendour at different times. He will never suffer from boredom and depression. He will always remain internally in a happy state.

وَقَالَ عُمَرُ وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ.

Umar ﷺ said, "We found the best way to pass our life was by sabr."

One person has spoken against you. You now try and defend yourself, and this will land up causing more problems. By adopting sabr, the matter is laid to rest very quickly. When Ibrâhîm ﷺ was thrown in the Fire, he adopted patience. Allâh ﷻ granted him the enjoyment of Jannah in this world whilst in the Fire. The statement of Umar ﷺ is in actual fact the explanation of the last line of the following hadith, "And there is no gift better and vast (you may be given) than patience." This quality is a very great quality. When a person makes effort, then by the Grace of Allâh ﷻ, he is granted this bounty. Effort alone is not sufficient. The grace of Allâh ﷻ is necessary as well.

کام بنتاہےفضل سے اے اختر فضل کا آسراہ لگا ہوا ہے

O Akhtar, one's work will be done with Divine Grace, help and assistance of Allâh's grace is attached.

When a person makes effort, then Allâh ﷻ's graces fall upon him. When a person has been bestowed with this great quality of sabr, he will live a life of peace, contentment and a life of Jannah in this world. If this quality is not imbibed, then on small matters, a person starts uttering vulgarities, and he has no peace of mind and heart.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ، أَنَّ أَبَا سَعِيدٍ، أَخْبَرَهُ أَنَّ أُنَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَلَمْ يَسْأَلْهُ أَحَدٌ مِنْهُمْ إِلاَّ أَعْطَاهُ حَتَّى نَفِدَ مَا عِنْدَهُ فَقَالَ لَهُمْ حِينَ نَفِدَ كُلُّ شَىْءٍ أَنْفَقَ بِيَدَيْهِ " مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ لاَ أَدَّخِرْهُ عَنْكُمْ، وَإِنَّهُ مَنْ يَسْتَعِفَّ يُعِفُّهُ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَلَنْ تُعْطَوْا عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ ".

Abu Sa`id ﷺ narrates, "Some people from the Ansar asked Rasulullâh ﷺ (to give them something) and he gave to every one of them, who asked him, until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, '"(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); And (know) that he who desires to remain chaste, Allâh will keep him chaste; and he who desires to be patient, Allâh will bestow patience upon him, and he who is satisfied with what he has, Allâh will make him self-

sufficient. And there is no gift better and vast (you may be given) than patience."

And (know) that he who desires to remain chaste, Allâh will keep him chaste – This quality also needs to be developed especially in today's times. One special intention a person should make when getting married is to protect one's chastity, and to save oneself from fornication. Accordingly, Allâh ﷻ will protect one. Similarly, if one is involved in other sexual wrongs like masturbation, but he makes intention and tries to save himself, Allâh ﷻ will assist him. As for the person who fulfils his harâm desires, then the urge for the sin will be removed for a short while. Thereafter, it will return with even more force and urge, causing a person to fall into even greater sins.

and he who desires to be patient, Allâh will bestow patience upon him – The person who has the intention and makes some effort towards it, Allâh ﷻ will bestow him with this quality.

وَيَهْدِي إِلَيْهِ مَن يُنِيبُ

And Allâh ﷻ guides to it those who turn towards Him. (Shûra verse 14)

A person should make full effort to imbibe this quality, but he should never place reliance and hopes on his efforts. Trust should be placed solely on Allâh ﷻ.

and he who is satisfied with what he has, Allâh will make him self-sufficient– This means that the person who does not stretch his hands towards others, Allâh ﷻ will assist him. One should never

ask others. Once a person begins asking others, it becomes a habit. Then it never comes to an end. One needs to continue asking as one's needs will only increase. When you ask the first time, your friend will give you the money. The second time around, he will embarrass and disgrace you.

Once whilst we were still studying, some foreign guests came around. They needed a driver, and I was too happy to oblige, as youngsters at that age love to drive. I took them to Durban. The host was very happy, and said to me, "Whenever you have any need, come to me." After a few days, I had to go to Pretoria for some work. As soon as he saw me, he said, "O, you came already!" I had not gone to meet him or for any necessity to be fulfilled. However, as soon as he saw me, it seemed that he was not so pleased, even though he had uttered those words earlier that I should come to him if I had any need. Therefore, never place your needs before anyone, and never have trust on anyone. Those people will disgrace and embarrass you.

If one has to go for some masjid or madrasah collection, then always keep in mind these three conditions:
1.) *Izzate nafs* (Self-honour) – A person should never disgrace himself when going for collection, asking and begging in such a way that people regard him as a beggar.
2.) *Azmate-dîn* (Respect of dîn) – People must not look at dîn as a burden. The honour of dîn should remain in the hearts of people after dealing with you.
3.) *Tîbe khâtir* (Happiness of the donor's heart)– The person giving must be happy to give how much he wants to.

A simple and easy manner is to place before the person your project. Say, "We are undertaking to build this masjid/madrasah. These are our expenses. If you desire to participate in this act of great reward, you are welcome to do so." Merely inform the person, do not apply pressure to him. If he is happy to give five hundred, do not make an effort to force a thousand out of him. If this extra money is taken out, but he is not happy, merely giving because of pressure, then remember that the extra money is harâm. What benefit will there be in that madrasah or masjid which was built with harâm wealth?
In the beginning stages when we went out for collection, people said to us, "You are wasting your time. You will never be successful. You must be able to take out double of what the person is prepared to give. Then only will you be successful." In actual fact, this is harâm.

Similarly, on wedding occasions, we find that there is a feast from the side of the girl. This is in itself wrong. They invite one hundred of the boy's side to this feast. The boy's side force the issue that two hundred must be invited. They regard it a great success to ensure that they get their numbers. The extra numbers taken are incorrect. It is not permissible for them to eat this food. Even if the girl's side agrees, they are not happy, but are coerced into accepting.

This quality of *istighnâ* (independence) needs to be developed. Allâh ﷻ will test His servants with different conditions. Alhamdulillah, there are those young students who even feel ashamed to ask their own parents. There is nothing wrong with asking them, for after all, they are one's parents. However a

higher level is not to even ask from them, but to ask Allâh ﷻ directly. Allâh ﷻ will fulfil one's needs, and at times, Allâh ﷻ will make it such that the needs will not even arise. For example, a person needs a cell-phone and has to ask his parents for money. However, Allâh ﷻ can make it such that there is no need for a cell-phone. All his work continues as usual. So one is that Allâh ﷻ fulfils a need, another is that Allâh ﷻ removes the need.

If Allâh ﷻ grants a person these three great bounties: chastity, sabr and independence, then he has truly acquired a great treasure. However these will only be granted by Allâh ﷻ when a person has true desire and intention for them in the heart, and then a concerted effort is made in this line.

And there is no gift better and vast (you may be given) than patience – When this quality is created, then a person will be able to remain chaste. He will control his eyes from looking at harâm, his ears from listening to harâm, and his mind from thinking of harâm. When this quality is created, then a person will be able to restrain himself at the time of need, and turn only to Allâh ﷻ.

This quality will only be created when a person stays in the company of a true friend of Allâh, and then places his heart before him, doing as he instructs. Many people become be'it customarily, but no effort for islâh (reformation) takes place. A person will not achieve much by doing so. One has to place himself before the Shaikh as a dead body is placed before the person who will bathe him (*ghassâl*). As he turns the body, the

body moves. It has no choice of its own. Then only these qualities will be formed within one.

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي حَتَّى تَرِمَ ـ أَوْ تَنْتَفِخَ ـ قَدَمَاهُ فَيُقَالُ لَهُ، فَيَقُولُ " أَفَلاَ أَكُونُ عَبْدًا شَكُورًا ".

Mughirah ibn Shu`bah ﷺ narrates, "Rasulullâh ﷺ used to perform so much of salâh that his feet used to become swollen, and when he was asked as to why he exerts himself so much, he would say, "Shall I not be a thankful slave (to Allâh)?"

Rasulullâh ﷺ would perform so lengthy rak'ats of salâh, that his feet would become swollen. This is a form of *Sabr alâ tâ'atillah* (steadfastness on the obedience of Allâh ﷻ). We cannot understand this condition. Slightly tired, we quickly end our salâh. So many people remember only one advice of Moulana Thanwî ﷺ, "When you are reciting Qurân, and you are overcome by sleep, then close the Qurân and sleep away." They have only come across this one piece of his advice.

When people asked him why he exerted himself so much, despite the fact that he was sinless, and all his past and future errors were also forgiven, he ﷺ replied, "Should I not be a thankful slave (to Allâh)?" We need to endeavour as well to bring within ourselves this quality of shukr.

By continuously revising these ahâdith, encouraging others and making duâ for its acquisition, the qualities of sabr and shukr will gradually develop in one.

باب {وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ}

قَالَ الرَّبِيعُ بْنُ خُثَيْمٍ مِنْ كُلِّ مَا ضَاقَ عَلَى النَّاسِ

CHAPTER: "... AND WHOSOEVER PUTS HIS TRUST IN ALLÂH, THEN HE WILL SUFFICE HIM ..."

RABÎ IBN KHUTHAIM ﷺ SAID, "(SUFFICE HIM) FROM EVERYTHING WHICH IS DIFFICULT UPON THE PEOPLE."

This chapter is with regards to placing one's reliance and trust solely on Allâh ﷻ. Whoever imbibes this quality, then Allâh ﷻ is sufficient for him. No matter where one is, and whatever condition he may be, if he places his trust in Allâh ﷻ, Allâh ﷻ will remove him from that difficulty and problem. Allâh ﷻ will suffice for all his needs. When a person builds up a relationship with Allâh ﷻ and love, then it is obvious that a friend assists and helps another friend. A person will be amazed as to how Allâh ﷻ opens doors and assists him, after all doors are seemingly closed.

We see in the lives of our elders. They did not earn much. However their trust was in Allâh ﷻ. Allâh ﷻ thereafter gave them so much with great respect and honour. On the other hand, if a person serving dîn does not possess this quality, then he is forever at loggerheads with his committee members, demanding an increase. At times, he has to disgrace himself by flattering and

pleasing them. When the increase is received, a person's needs also increase. He then has to disgrace himself again by turning to them. When a person places trust in Allâh ﷻ, then He ﷻ will create such people who will flatter you to accept their money.

When I was in Germiston, I received a very small salary. Allâh ﷻ placed it in the heart of one person and he spoke to the committee members asking why they gave so little. They replied that they had no funds. He then took the responsibility of paying my expenses and gave me three times what I was earning, which made it easy for me to do my work more comfortably. Then when I moved to Azaadville, one person came forward and was prepared to pay my full salary, which he is doing till today, over thirty years. This is only the Grace of Allâh ﷻ. Unfortunately, we are void of this quality of tawakkul. Inculcate this quality, and see how Allâh ﷻ will assist you from the unseen. Our intentions must be sincere. Our object must be to save people from the Fire, enter them into Jannah, and to serve them for Allâh's sake.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

They have not appreciated Allâh ﷻ as He ought to be appreciated.
(Zumar verse 67)

When Allâh ﷻ feeds even snakes and scorpions, then how will he destroy a person who is dedicated to serving His dîn? We have not understood who Allâh ﷻ is. This quality too has to be imbibed. It will not just descend from the sky. Effort has to be made in that line.

Rabî ibn Khuthaim ﷺ said, "(Suffice him) from everything which is difficult upon the people." – Explaining the tafsîr of the verse, Rabî states that if one has trust on Allâh, then Allâh ﷻ will suffice him from every calamity and problem which can befall people. An example of this is the famous incident of the three men of the Banî Isrâîl who were locked in a cave. They turned to Allâh ﷻ who saved them.

Many youngsters were caught by women, who wanted to force them to commit fornication. They turned to Allâh ﷻ and He ﷻ assisted them, granting them great respect and honour.

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ كُنْتُ قَاعِدًا عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ".

Husain Ibn Abdir Rahmân said, "I was sitting by Saîd Ibn Jubair ﷺ who narrated from Ibn Abbas ﷺ that Rasulullâh ﷺ said, "Seventy thousand people of my followers will enter Jannah without reckoning, and they are those who do not practice tâwiz (incantations) and do not see an evil omen in things, and put their trust in their Sustainer."

Husain Ibn Abdir Rahmân said, "I was sitting by Saîd Ibn Jubair ﷺ "– This manner of a gathering or majlis was a common method of conveying dîn. Many Sahâbah ﷺ used to say, "We were sitting in the majlis (gathering) of Rasulullâh ﷺ, when he said something."

This is just like how today *mashâikh* sit and have *majâlis* with their murîds. In fact, Rasulullâh ﷺ used to command certain Sahâbah to conduct their own *majâlis*, and he ﷺ would oversee them, at times personally going there. This is similar to how mashâikh grant khilâfat to certain murids and instruct them to conduct *majâlis* in certain areas.

Seventy thousand people of my followers will enter Jannah without reckoning – The number seventy is not utilized here for *tahdîd* (restricting the number), but is used for *takhthîr* (to show a great number). Seventy amongst the Arabs was utilized to show a huge number. This means that huge numbers of the ummah will enter Jannah without any reckoning. In this hadith, one such group with certain qualities are described.

1.) The first quality is that they do not utilize impermissible forms of *tâwiz*. This refers to such *tâwiz* which have words of *shirk* (polytheism) or words which are ambiguous, the meaning being obscure and unknown. This explanation is according to some ulamâ. Others state that a person should not even utilize permissible forms of *tâwîz* to attain this virtue. His full trust should be placed on Allâh ﷻ.

2.) The second quality is that they abstain from evil omens. A common practise amongst the Arabs was that if any important event, journey, or court-case was to take place, they would take hold of a bird, and fly it in the air. If the bird flew to the right, it was an indication that one would be successful. If the bird flew to the left, it was an indication that one would be unsuccessful in one's endeavours. Taking evil omens is prohibited. For example, a

person meets some-one whose name has an evil meaning. He takes that to be a sign of bad luck. A black cat running across the road is taken to mean that there will be an accident. A person wakes up on the wrong side of the bed. He now feels that his whole day will not pass correctly. These are all superstitions and false notions. A Muslim is not affected by these evil omens and bad luck.

However, taking of good omens is allowed e.g. a person was going for some work. On the way, he met a person by the name Success. He takes this to be a good omen, and his hopes in Allâh ﷻ increase. This is commendable.

3.) The third quality is that they put their trust in their Sustainer in all their matters.

When these three qualities are found in people and nations, then they will all enter into Jannah without any reckoning. If a person ponders over these qualities, he will realize that the sum total of these three qualities is *tawhîd* i.e. to have full faith and firm conviction in Allâh ﷻ alone. There are such servants of Allâh ﷻ who do not even take medication. The amount of money to be utilized for medication is given in charity. Such is the level of their *tawakkul* (trust in Allâh ﷻ.)

When a person has full trust in Allâh ﷻ, then Allâh ﷻ looks after him and fulfils his needs and necessities. Money according to need is given to him. He does not have to have the concern of looking after and safeguarding all of this money. He is saved from the gaze of jealous people.

Once Moulana Abrârul –Haq ﷺ said, “People complain that they do not want their children to become âlims, as they will become beggars.” On the other hand, they say, “Look at so-and-so Moulana. He is flying first-class. He can’t have any meal without chicken. He is living a very comfortable life.” What a contradiction!

Study the lives of the pious! See the amount of honour Allâh ﷻ gave them in this world. Whoever is sincere, Allâh ﷻ will create honour for him in every place. People will flock to him, begging him to accept their gifts and presents.

Place trust in Allâh ﷻ, and see how Allâh ﷻ fulfils that work. Many people place their trust in Allâh ﷻ for worldly benefits. If a person has to place his trust in Allâh ﷻ for his *dîn*, then Allâh ﷻ will grant him great spiritual benefits.

Tawakkul however does not mean abandoning of means. Some foolish sufis abandon means and regard this as *tawakkul*. There was once a jamâ’at going for Hajj. They jumped into the ocean hoping to cross it without any means. They all drowned. So this is not *tawakkul*. *Tawakkul* in the Shariah refers to using the means, but placing no reliance on them. If a person utilizes means, but does not place reliance on Allâh ﷻ, then this is contrary to *tawakkul*. If one does not utilize means, then this is contrary to the sunnah. To utilize medication is sunnah, but to have conviction that only Allâh ﷻ cures is *tawakkul*. If a person places his trust in the medication, then this is *shirk* (ascribing of partners to Allâh ﷻ.)

Moulana Thânwi ﷺ used to say, "I buy one year's flour (for bread), then I place my trust on Allâh ﷻ." Even though the flour is in the house, there is a possibility that worms will spoil all of it. Therefore, one's gaze should be towards Allâh ﷻ. He alone is the Doer. The one who had the greatest amount of conviction on this belief and the one who taught it to all of mankind is Rasulullâh ﷺ. He ﷺ too utilized means. In the utilizing of means is our examination. If Allâh ﷻ filled our stomachs without outward means, then there would have been no examination. All the people would have accepted that Allâh ﷻ is the Doer, and they would have placed full trust on Allâh ﷻ.

Thus it is important to understand this concept, as many foolish people understand *tawakkul* in an incorrect manner.

باب مَا يُكْرَهُ مِنْ قِيلَ وَقَالَ

CHAPTER: WHAT IS DISLIKED ABOUT IDLE TALK

Idle and futile talk is a common sickness amongst people, even students of dîn. A student studies the whole day with great effort and enthusiasm. At night he engages in *takrâr* (revision) and *mutâ'la'ah* (preparation for the following day's lesson). Then, late at night, he decides to have a cup of tea with his friends. There is no harm in having tea. The problem is the futile and idle speech which accompanies the tea. This thereafter leads to false accusations, lies and back-biting. Whatever was earned with great effort is washed down the drain.

A person goes to the masjid and performs salâh. In Ramadhân, twenty rak'ats of tarâwîh are performed. Long duâs are made, programs are held and nawâfil are performed. The person then leaves the masjid and joins the PPC club. The PPC club refers to the Pavement Panchât Club. To enter this club, there is only one condition: *agarbattî* (cigarettes.) A complete rundown is made of the tarâwîh salâh, of every imam and the mistakes he made, the speed of his recital and comparisons with other masjids. All the rewards earned in this blessed month are washed away in one gathering.

Unfortunately, very few people are saved from this evil action. A person even goes in jamâ'at or comes to the khanqah, then sits together with friends, and the gatherings of futility commence. Even in the Haram of Makkah Mukarramah, in front of the Hajr Aswad, these talks take place.

The nafs of a person likes these gatherings. Then a person complains that he has no time for tilâwah, for dhikr, and for other efforts of dîn. Remember that if some time is used incorrectly, then the blessings (*barakah*) of all one's time are taken away. If some money is used incorrectly, blessings are removed from the other wealth as well. If on the other hand, one uses his time and wealth properly, he will be surprised to see how much of blessings (*barakah*) he will find in them.

Imâm Imam Abû Hanifah ﵀ used to say,

جسمه صغير و جرمه كبير

The tongue is small in size, but the sin it can commit is huge.

This is the statement of a great imâm. This most useless and smallest student adds,

جسمه صغير و اجره كبير

The tongue is small in size, but the rewards it can acquire are huge.

For this reason, Allâh ﷻ has kept the tongue behind bars. Thirty two teeth are like policemen. They are all of different sizes and shapes. At times, a person is eating, and mistakenly he bites his tongue. He undergoes so much of pain. Then, two army regiments (the jaws) surround the tongue. This is all so that a person controls his tongue.

حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا غَيْرُ، وَاحِدٍ، مِنْهُمْ مُغِيرَةُ وَفُلاَنٌ وَرَجُلٌ ثَالِثٌ أَيْضًا عَنِ الشَّعْبِيِّ عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةِ أَنِ اكْتُبْ إِلَىَّ بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ أَنِّي سَمِعْتُهُ يَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلاَةِ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ ". ثَلاَثَ مَرَّاتٍ قَالَ وَكَانَ يَنْهَى عَنْ قِيلَ وَقَالَ وَكَثْرَةِ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ، وَمَنْعٍ وَهَاتِ، وَعُقُوقِ الأُمَّهَاتِ، وَوَأْدِ الْبَنَاتِ. وَعَنْ هُشَيْمٍ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ سَمِعْتُ وَرَّادًا يُحَدِّثُ هَذَا الْحَدِيثَ عَنِ الْمُغِيرَةِ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Warrad (the clerk of Mughira ibn Shu`ba) says that Muawiya wrote to Mughira, "Write to me a narration you have heard from Allâh's

Messenger ﷺ." So Mughira ﷺ wrote to him, "I heard him reciting the following thrice after each salâh,

لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

He also used to forbid idle talk, asking too many questions, wasting money, preventing what should be given, and asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive)."

I have heared him reciting the following thrice after every salâh – See how the Sahabah ﷺ used to watch the salâh of their elder i.e. Rasulullâh ﷺ and follow him. We too should watch the actions of our elders and follow them. True dîn is a practical way of life, which cannot be found in books. We should see the actions which they do, and follow them.

Nabî ﷺ forbade the following evil actions:
1.) Idle talk

2.) Asking too many questions – This refers to unnecessary and futile questions. A person came in the gathering of Imâm Shâfi'ee ﷺ. He seemed to be a very respectable and honourable person. Speaking nothing at all, his awe increased for the man. Imâm Shâfi'ee ﷺ discussed the mas'alah of breaking the fast when the sun sets after some time. The man then spoke and asked, "What happens if the sun does not set?" Then Imâm Shâfi'î ﷺ said to him, "If you kept quiet, it would have been better. I regarded you as a great and pious person. After listening to your question, I realize what an ignoramus you are."

The Qurân Sharîf states,

يَاأَيُّهَاالَّذِينَآمَنُواْلاَتَسْأَلُواْعَنْ أَشْيَاءإِن تُبْدَلَكُمْ تَسُؤْكُمْ

Do not ask regarding those matters that if they are apparent to you, you will dislike. (Mâidah verse 101)

In all matters, a person should not question too much, but he should rather listen and obey. In tabligh, a person should listen to what the elders say. In the khanqah, a person should listen to what his Shaikh says. Do not go too much into the intricacies and in-depth investigation. This will only land one in problems. The Banu Isrâîl placed themselves into problems by not slaughtering a cow as soon as they received the order. They kept asking questions, making it extremely difficult for themselves.

3.) Wasting money – This too has become common. A house is built today, broken tomorrow and then refaced. A cell-phone is purchased today. After a few days, the person is not happy. He changes it for a new one. A few days later, he desires to change it again.
Money is wasted, and then a person complains that there is less money. If one abstains from wastage of money, then his money will be sufficient.

4.) Preventing what should be given and asking others for something – Many people have a habit of asking others for things even though they possess it themselves. “Can I use your phone? Can I use your pen?” However, when some-one asks them for small trivial item, they refuse to lend it.

5.) Being undutiful to mothers – Fathers are also included in this prohibition. However, the mother's rights are far greater. That is why she has been mentioned especially.

6.) Burying one's daughters (alive) – Some tribes amongst the Arabs regarded the birth of a daughter to be an embarrassment and evil. They would therefore bury their daughters alive.
May Allâh ﷻ save us from these evil qualities! Âmîn!

باب حِفْظِ اللِّسَانِ

«وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ». وَقَوْلِهِ تَعَالَى: {مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ}.

CHAPTER: TO PROTECT ONE'S TONGUE – NABÎ ﷺ SAID, "WHOEVER BELIEVES IN ALLÂH AND THE FINAL DAY, THEN HE SHOULD SPEAK GOOD OR KEEP QUIET." ALLÂH ﷻ STATES, "WHATEVER A PERSON UTTERS, THEN THERE IS A WATCHER READY BY HIM (TO RECORD HIS SPEECH.)

The tongue is a great bounty of Allâh ﷻ. Utilizing it correctly can cause one to achieve great heights and gain great rewards. Incorrect usage can lead to a person's destruction. Allâh ﷻ has commanded us to protect our tongue so that we are saved from harm. In a country where there are nuclear weapons, even the president does not have the right to use them as he wishes. He first has to consult with the other members of parliament. After

many meetings, when all have unanimously accepted the proposal, then only can the president go to the place where these weapons are kept. There too, there are many doors, guarded by different security guards. The President does not have the key to the room where the button is kept. Finally, he is allowed in and after so much of effort, then only can he press the button.

The tongue can cause more harm than the harm caused by the Bombs of Hiroshima and Nagasaki. Therefore, Allâh ﷻ has kept many guards to protect and save oneself. The tongue has been kept in the middle, surrounded by thirty-two teeth. These thirty-two teeth are of different shapes and sizes. The molars, pre-molars, incisors and central incisors all have different functions. This is similar to the riot police who are called on at the time of rioting. They all possess different types of ammunition and protective clothing. Their object is to protect people affected by the riots and to quell the riots. The teeth are the riot police in the mouth. Sometimes, a person mistakenly bites his tongue, which causes extreme pain. So these thirty-two teeth are in fact the riot police of the mouth. This too is not sufficient. The army regiment in the form of jaws are also placed for protection.

Such protection is needed, because the effects of words can be disastrous. A person, in the state of anger, utters three divorces. His marriage is completely destroyed.

A child is formed and shaped in the womb of the mother. In the womb of the mother, life enters the baby after four months. Before birth, the baby remains alive for five months. It requires food and nourishment. Allâh ﷻ, through His perfect wisdom and

power, has made the impure blood of the mother's menstrual blood the nourishment of the child. Since this blood is impure, Allâh ﷻ has not allowed it to pass through the mouth of the child. This nourishment goes directly into the stomach of the child via the umbilical cord. When the child is born, this cord is cut off and removed. One underlying wisdom is that Allâh ﷻ wanted to keep the tongue of the child pure and clean. This same tongue will engage in tilâwah of Qurân, in the dhikr (remembrance) of Allâh ﷻ, in salawât upon Nabî ﷺ. For this reason, Allâh ﷻ kept the tongue pure. When Allâh ﷻ has taken so much of care, how much of care should we not take to keep it pure from vulgar language, evil speech and uncouth words?

It is the duty of parents to ensure that the tongue of their children remain pure. There are so many unworthy parents who actually teach their children swear words and encourage them to use it. Some mothers teach their children to lie. They say to the child, "Don't tell your father the truth. When he comes home, tell him such-and-such thing." When Allâh ﷻ has kept the tongue pure in the womb, it is the duty of the parents to keep it pure when the child emerges from the womb.When Allâh ﷻ has taken so much of care, how much of care should we not take to keep it pure from vulgar language, evil speech and uncouth words! If a person utilizes his tongue to utter vulgarities, and then recites the Qurân and ahâdîth, how can he expect to gain full benefit? You utilize the same spoon to feed your dog and your guests. Will those guests ever eat your food?

What is the underlying wisdom of making the first nourishment of the child the menstrual blood of the mother? Allâh ﷻ is All-

Powerful. He ﷻ could have made some other arrangements. One of the wisdoms is that Allâh ﷻ wanted to protect us from pride and arrogance. A person should realize, "I have been created from a dirty drop of semen. Then my nourishment was the dirty blood of my mother. How can I ever be proud?"

Allâh ﷻ states,

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

He has full knowledge of you when He created you from the earth, and when you were a foetus in the wombs of your mother. Thus, never regard yourself as pure. He knows fully well who is pious. (Najm verse 32)

Allâh ﷻ knows us better than ourselves. He ﷻ knows our reality. Firstly we have been created from the earth, from soil. This has no real value. When Shaytân refused to prostrate, he said that he had been created from fire and man from sand. He was thus superior. Logically, his arguments might have been correct. Fire goes up, while sand remains on the ground. Sand has got no right to be proud, since it is so lowly. Man can thus never possess pride.

Thereafter man remained in the womb of the mother, gaining nourishment from her monthly dirty, filthy blood. Today, man feels that he is very pure and noble. He must never forget his origins. Anyhow, Allâh ﷻ has taken great care to protect our

tongues in this condition. It is now our duty to continue looking after and saving our tongues from evil.

A famous adage reads, "Think before speaking." Unfortunately, our nature is that we first speak, and then think. Thereafter, we regret our choice of words, and wish we had spoken in another manner or we had kept quiet. All of this is dependent on *tarbiyah* (nurturing.) When one makes effort in this line, then he will gain the ability to think before speaking, and to control his tongue. He will think what to say, how to say it, and when to say it. If he cannot speak directly, he will think how to inform somebody close to the relevant person to convey the message.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ.

Man does not utter a word except that there is by him a watcher ready by him (to record his speech.) (Qâf verse 18)

One person in the past made duâ to Allâh ﷻ to show him how these angels record everything. How much do people speak? The pious have mentioned that one cure for learning to control the tongue is to ponder at night before sleeping, "What did I utter today? How much was necessary? How much was unnecessary?" Then a person should repent from all the unnecessary and useless talk which he uttered. Unfortunately, we speak so much that if we start pondering, perhaps the whole night will come to an end. A person will still be thinking, and he will hear the adhân of Fajr. If a person speaks less, then he remembers. If he speaks so much, then how can he ever remember what he spoke? By pondering, a person's tongue will soon be reformed, inshâ-Allâh. In the past, the pious used to advise their disciples to write down

whatever they spoke. We speak so much. How will we ever be able to note it down?

Anyhow, the person was shown the two angels who record everything. He said, “Assalâmu alaikum.” The angel did not reply, but merely wrote down, “Assalâmu alaikum.” The person then remarked, “You don’t answer?!” Again, no reply. The angel merely jotted this sentence down. “You write everything?” No reply. This too was written down.

In today’s times, it is easier to understand, with the invention of tape recorders, cameras and other recording devices. Nowadays, in some places, a person goes for some work out of his house. At least, forty videos are taken of him. A person utilizes his credit card. The place, the time, and the amount are all recorded immediately. In the past, none of these devices were found. However, Allâh ﷻ had these devices in place. Every action of a person has been noted. On the Day of Judgement, in front of one’s parents, teachers, family members, students, disciples, wife and children, all one’s actions will be played out. In the hadith, we learn that the first limb to testify will be the right thigh. There will be a huge screen, in which all the people will be able to see the actions a person did in this world. However, if a person had repented from those sins, then Allâh ﷻ will wipe them away. He will not be taken to task for them. Allâh ﷻ will Himself wipe away those video files. No evidence will remain when one repents.

So we should always keep in mind that the angels are watching and recording our every action. If this belief becomes entrenched in our hearts, then a person’s complete reformation will take

place. A person will completely abstain from sins, and at all times, he will try to fill his book of deeds with righteous actions.His public and private life will be the same. This reality has to be inculcated within one.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، سَمِعَ أَبَا حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ ".

Sahl ibn Sa`d ﷺ narrates that Rasulullâh ﷺ said, "Whoever can guarantee (the purity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Jannah for him."

Between his jaw-bones refers to the tongue. A person should abstain from speaking lies, false accusations, hurting the hearts of others, and all other sins connected to the tongue. There was an incident of a husband and wife. Whenever the husband would come home, the wife would complain and begin nagging. A man stands no chance if he tries competing with his wife with words. He then gets angry and vents his anger with his fists. She went to one Moulana Saheb to ask for a *tâwîz*. He immediately realized the problem. He gave the lady a small piece of paper, and told her, "As soon as your husband enters the house, place this *tâwîz* between your teeth. If it moves away, the effect of this *tâwîz* will come to an end." The woman started using the *tâwiz* for some time, and it worked wonders. Her husband stopped hitting her completely. She made a cake and took it to Moulana Saheb to express her gratitude. She said, "Moulana, you have made our life like that of Jannah." The Moulana asked her to bring her *tâwîz*,

opened it and showed her that there was nothing written in it. He then explained that the reason for her getting a hiding was due to her incorrect usage of her tongue. She would infuriate her husband, and therefore receive a beating. Now, by controlling her tongue, she was saving herself from being beaten.

A husband and wife were travelling somewhere. They had an argument, and now both of them were keeping quiet, not speaking to each other. Passing by an animal farm, the husband decided to break the silence, "Here are your family members." The wife answered, "Yes, they are my in-laws."

With the tongue, so much of goodness can be acquired. In five minutes, a person can recite quarter para of Qurân, learn a verse of the Qurân or a hadith, advise someone, or engage in zikr. Such great benefits can be attained in a short period of time with this tongue. In the same five minutes, a person can slander or swear some-one, causing great harm to himself and others.

Hâji Imdâdullah Muhâjir Makki ﷺ has mentioned the incident of a certain king, who had a son. In those times, there was no formal system of madrassahs as is found today. People would go and stay in the company of a great scholar for a couple of years, where they would learn and become âlims. The king was very excited that his son had qualified. He therefore arranged a huge feast, inviting all the people, including the ulamâ of the time. He then requested his son to give a short lecture. However his son refused to speak. He just kept quiet. The king felt that due to stage fright and the huge crowds, he was afraid to speak. He therefore left him. However, the king was perplexed to find his

son not speaking at all, not even at home. The king thought that maybe he has some form of sickness. He spent quite a lot of money in trying to cure him, with no success. One day, he sent his son on a hunting trip with a few of the ministers. Perhaps the boy would open up in a light-hearted environment. Whilst travelling, they passed by a partridge, whose meat is very delicious. After passing by, the partridge chirped, which caused them to realize that they had missed it. They returned, managed to spot it, and hunted it down. On this occasion, the boy spoke. He remarked, "As long as you kept quiet, you were safe. The moment you spoke, you lost your life." When the ministers heard this, they were very excited. They rushed back to the king and informed him that his son had spoken, and not only spoken, but he had uttered profound words of advice. The king was extremely happy, and arranged another feast. He commanded his son to speak, who continued remaining silent. The king became infuriated and commanded the royal executioner (*jallâd*) to punish him, by inflicting him with one hundred lashes. After a hundred lashes were meted out to him, he spoke again. He remarked, "The partridge spoke once, it lost its life. I spoke once, and I was given a hundred lashes. What will be the condition on the Day of Judgement of those people who are chattering and babbling all the time?"

So small in weight and size is the tongue. However a person utters three divorces and his whole married life is destroyed. In the hadith, we find a narration wherein it is mentioned that a person utters a word due to which he will continue falling into the depths of Jahannum. A husband and wife had some marital problems. They were about to reunite, but you go there and say

one word, which causes tensions to re-ignite, eventually leading to divorce. The full burden of the sin will be on your head. On the other hand, a person says a few words of goodness, which causes him to continue ascending the levels of Paradise. This is all because of the tongue.

A person who looks after his tongue is protected in this world and the hereafter. Therefore, we should take this valuable advice of Rasulullâh ﷺ to heart,

وَلَا تَكَلَّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ غَدًا

Do not speak anything for which you may be sorry tomorrow.
(Musnad Ahmad)

Between the two legs refers to the private part.

Both these limbs have to be protected from harâm. A person wrote to Moulana Thanwi ﷺ stating that he had purchased a gun. However, this was causing pride to develop within him. He wanted to know if he should keep the gun or sell it. Hazrat replied that he should keep the gun, but make an effort to cure himself from pride. Hazrat then mentioned the cure, after which he wrote a poem in Persian, the meaning of which is, "Every person has the organ by which he can commit adultery. There is no need to cut off the organ. A person must learn how to control it, and not utilize it in wrong places." Similarly, the tongue is like a fire-arm. There is no need to cut it off.

Islâh means *imâlah*, not *izâlah*. What does this mean? A person has anger within himself. There is no need to terminate (*izâlah*) that anger. What is needed is a change in direction (*imâlah*). A

person must become angry when he sees the commands of Allâh ﷻ being broken. A person must have anger within himself. If no anger is found within a person, then he is a donkey. If a person is overcome with anger, and the anger does not leave him, then he is a Shaytân.

Anger must be utilized in the correct place. Our Shaikh ﷺ used to say that if Pakistan is at war with India, and a Pakistani soldier comes before an Indian soldier, speaking with humility, "I am *haqîr faqîr* (the lowly and weak) Abdul Qadîr," then this is harâm (prohibited.) On this occasion, permission is granted to lengthen one's moustache, and to instill awe and fear in the heart of the enemy. One should utter, "Today, you will see how I make mincemeat out of you." At this time, anger is necessary. Somebody is interfering with your wife and you begin to laugh saying that anger is harâm. No, here to smile is harâm. You should actually go up to the person and slap him, even though he is a policeman. What right does he have to interfere with your wife? In these cases, anger is necessary.

In like manner, sexual desires are also necessary. The object is not to terminate these desires, but to direct them to the correct place. That is why Rasulullâh ﷺ has taught us that if a person has desires for another woman, he should immediately go to his wife and fulfil them. That which is by the other woman is by your wife also.

In short, the purpose is to utilize these qualities within ourselves in the correct manner. Anger and sexual desires are part of man's make-up. He cannot completely remove them.

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ . رضى الله عنه . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "Whoever believes in Allâh and the Last Day should talk what is good or keep quiet, and whoever believes in Allâh and the Last Day should not hurt (or insult) his neighbour; and whoever believes in Allâh and the Last Day, should honour his guest."

Whoever believes in Allâh and the Last Day – This sentence has great meaning. Do not casually read it. In Imân Mufassal, we read seven articles of faith.

آمَنْتُ بِاللهِ وَمَلئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَ الْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللهِ تَعَالى وَالْبَعْثِ بَعْدَ الْمَوْتِ

I believe in Allâh, His Angels, His Books, His Messengers, in the Day of Judgment and that fate, good and bad is from Allâh and (I believe in) the life after death.

Besides these, there are many other beliefs also which must be upheld. However, these are the most important. From amongst them, belief in Allâh ﷻ is the most important. When a person's belief in Allâh ﷻ and the Final Day are firm and solid, then the obvious result is that he will be easily able to fulfil the commands mentioned thereafter.

1.) The first thing mentioned here is to speak that which is good or to keep quiet. If one's tongue is not under control, then this clearly shows that one is not a complete believer (*kâmil Mu'min*) as yet. He definitely is a believer, but not perfect. Every person loves perfection. We should therefore try to attain perfection in our îmân. One of the signs of this will be speaking good or keeping quiet.

2.) The second thing is that one should not cause any harm to his neighbour. Let alone music, a Muslim will not play loud nazms or qirât, disturbing his neighbour. He will not knock a nail into the wall causing damage on the other side, and he will not strew garbage in such a way that it will enter into his neighbour's property. He will never entertain evil thoughts about the women-folk of the neighbour, never mind getting involved in adultery or fornication.

Jibrâîl ﷺ continued advising Rasulullâh ﷺ regarding the rights of neighbours to such an extent that Rasulullâh ﷺ thought that the neighbours would earn a share of inheritance wealth. Today, there is a great weakness found amongst people, more-so the wealthy, that they do not even know their neighbours. Amongst the poorer communities, we find that all people know one another. One reason for this is that they are always in need of one another. The rich, on the other hand, feel that they are independent. They do not need anybody. If one car does not work, they have another. They therefore do not even know their neighbours, speak to them, and even greet them.

In the poorer communities, the other extreme is found. All people are like one family. They enter one another's homes without permission, and sit down to eat with no invitation. This was common amongst our elderly people. Nowadays, there are so many gates at our homes that it becomes difficult for anyone to even visit. We are living in jails. Due to wealth, these harms are caused.

3.) The third quality is to honour one's guest. It is obvious that all these actions must be carried out within the parameters of the commands of Allâh ﷻ.We were once in jamâ'at in France. One of the brothers in our jamâ'at would always recite this hadith first whenever we went to a new masjid. The poor people then had to really go out of their way to honour us, as they heard the hadith. Many animals had to be slaughtered for us. We should not use these ahâdith for our benefit.

Once, there was a Moulana, who encouraged the giving of charity in one lecture. When he returned home, he found that his wife had prepared a huge pot of food. He asked her what the food was for. She replied that it was for the poor, as she was inspired by his lecture. He said to her, "This lecture was not for us to give. It was so that the people can make the food and send it to us."

Each person looks at the Qurân, trying to derive some benefit for himself. A beggar comes to a rich person. The rich person says to him, "Don't you know that in Islam, it is disliked to beg." The poor person says, "Don't you know the verse,

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

As for the beggar, then do not repel him. (Dhuhâ verse 10)

وَآتُواْالزَّكَاةَ

Discharge your zakâh. (Baqarah verse 43)

Similarly, in this hadith, we have been commanded to honour our guests, not demand honour when we are guests. *Zulm* (oppression) is out of the question. Even *adl* (fairness/equality) is not sufficient. A person thinks, "When I went to his house, he did not feed me. Now I too will not feed him." A person has to portray his superior qualities and honour his guest.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا لَيْثٌ، حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، قَالَ سَمِعَ أُذُنَاىَ، وَوَعَاهُ، قَلْبِي النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ جَائِزَتُهُ ". قِيلَ مَا جَائِزَتُهُ قَالَ " يَوْمٌ وَلَيْلَةٌ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَسْكُتْ ".

Abu Shuraih Al-Khuza`î ﷺ states, "My ears heard and my heart grasped (the statement which) Rasulullâh ﷺ said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allâh and the Last Day, should honour his guest; and whoever believes in Allâh and the Last Day should talk what is good (sense) or keep quiet."

It was asked, "What is his reward?" – The Sahâbah ﷺ were experts of the Arabic language. Still too, they were not sure of the meaning of this word, and asked Rasulullâh ﷺ for an explanation. Remember that merely understanding Arabic does not make one

an authority on dîn. Many people today are under this misconception. They therefore apply for Arabic courses. Knowing Arabic and understanding dîn is two completely different aspects. Merely knowing English does not make one a doctor or lawyer. Reading a book on medicine bought from CNA will not allow a person to practise medicine. Every field has different technical terms. These can only be understood by the experts of the field. Different rulings will apply to different situations. All of this has to be known before one gains understanding of a particular field.

An easy example to understand this: A father is lying down on his bed at night and calls out to his son, "Abdullah, bring some water for me." Abdullah will bring a glass of water for his father. On Sunday morning, the father is standing beside his car, with his sleeves folded up. He calls out, "Abdullah, bring me water." Now Abdullah will bring water in a bucket. Only the person present will be able to understand the context. If the sentence, "Abdullah, bring me water," is written in a book, a person will not be able to understand the meaning correctly. It is possible that while the father is lying down, you will take a bucket of water, which he will then throw on your face.

The Sahâbah ﷺ were present when revelation came down to Rasulullâh ﷺ. They understood the proper context and application of these laws. They taught this knowledge to the next generation, who in turn taught it to the next. This is from where our *sanad* originates. The same understanding has been passed from generation to generation.

Nabî ﷺ has declared that the person who engages in *tafsîr bir rai* (explanation in accordance with one's opinion) should prepare his abode in the Fire. Many people say that we should follow the Qurân. They then extract rulings from the Qurân in accordance to their understanding and opinion. A few people sit around a table, recite one verse and then discuss what they understand. Eventually, they form their own conclusions. This is *tafsîr bir rai* (explanation in accordance with one's own opinion). This is not what the Qurân is. The Qurân is those words and meanings which Allâh ﷻ has revealed to Rasulullâh ﷺ. The ahâdîth are the explanation of the Qurân Sharîf. The Sahâbah ﷺ taught the ummah the correct meaning of the Quran, which continued and is still found today, and will continue till Qiyâmah. This is accepted and loved by Allâh ﷻ. So, the Sahâbah ﷺ did not understand the meaning of this word, despite the fact that they were experts in the Arabic language. For this reason, they asked Rasulullâh ﷺ to explain it to them.

Rewards– Rasulullâh ﷺ explained that for one day, extra care should be taken to fulfil the rights of the guest. Something extra should be added. Fruits or achâr can be given, or an extra dish can be made. For the remaining two days, the guest can be given the same food as is normally eaten at home. After three days, the host has the right to send the visitor away telling him that he has overstayed.

There was once a fake Shaikh who went to the house of one of his murîds. The murid fed him very simple foods. The Shaikh thought that he may not have known of his coming. However after quite a

few meals, he realized that he was still being given very simple foods. He enquired from the murîd as to why he was not given delicious food. The murîd replied, “Hazat, I know that your stomach is full of nûr. I did not want to cause any harm to you.” The Shaikh retorted, “Fool, light is in the heart, food fills up in the stomach.”

Another fake Shaik went to his murîd’s house. He looked outside the window and saw 21 chickens roaming in the pen. Immediately, he made intention to stay at this house until all the chickens were consumed. The murîd eventually realised that the Shaikh was not intending to leave. He began crying profusely. The Shaikh asked him, “What is wrong? Why are you crying?” He remarked, “You will not come back again.” The Shaikh retorted, “Definitely, I will return,” to which the murîd responded, “If you will not go, then how will you return.”

The right of the guest remains for three days. After three days, they can be asked to leave. However, if a person keeps a guest for a longer period, then this is a means of great reward for him.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ التَّيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا، يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ ".

Abu Hurairah ﷺ narrates that he heard Rasulullâh ﷺ saying, “A slave of Allâh may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east (and west).”

An example of this is a couple who had some problems. They are about to reconcile, but a person says such a word which once again flares up enmity, causing them to separate. This can cause a person to land up in the Fire.

Once outside Masjid Nabawî, after the Fajr salâh, there was a fight. Some Arab brothers were arguing with each other. Then they took out knives for one another. One brother shouted out, صل علي النبي. No-one had still even recited salawât (durûd sharîf). However, just hearing these words, the knives were placed away and tensions were removed. The brothers hugged each other and sought forgiveness from one another. This one seemingly small statement will take a person to what lofty heights, as he prevented bloodshed.

This is the power of the tongue. One word can lead a person to the heights of Jannah or the depths of Jahannum, as mentioned in the next narration.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ـ يَعْنِي ابْنَ دِينَارٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً يَهْوِي بِهَا فِي جَهَنَّمَ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "A slave (of Allâh) may utter a word which pleases Allâh without giving it much importance, and because of that Allâh will continue raising him to degrees: a slave (of Allâh) may utter a word (carelessly) which

displeases Allâh without thinking of its gravity and because of that he will be continue falling in Hell-Fire."

There are many people who outwardly do not seem very pious, but possess wonderful character, and are very particular with regards to usage of their tongue. By means of their speech, they bring to a termination many arguments, fights and disputes. By means of this action, they reach high positions in the Hereafter.

On the other hand, we find many outwardly pious people, who are not really concerned with their speech. They break and hurt the hearts of people. Even imams giving lectures at times use incorrect words. They feel that they have delivered a wonderful lecture, having attacked the people and saying what they wanted to, but they do not realize that such speech can land them in the depths of Jahannum, since Allâh ﷻ is not pleased with them.

The tongue has to be really looked after. No-one generally discusses the harms of the tongue and what evils it can lead to. Even ulamâ are not generally concerned about looking after their tongue. In Ramadhân, one fast a person should keep is fast of the tongue. If a person controls his tongue during Ramadhân, then Allâh ﷻ will grant him the ability to control his tongue for the remaining part of the year. Unfortunately, many people in Ramadhân, due to hunger, become even more vulgar with their wives, children and workers. They then feel happy that they have fasted. In actual fact, they have only remained hungry. May Allâh ﷻ grant us all the ability to look after our tongues! Amîn.

بَاب الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ

CHAPTER: WEEPING OUT OF FEAR OF ALLÂH

Crying out of the fear of Allâh ﷻ is a quality which has great value in the sight of Allâh ﷻ. This clause (out of the fear of Allâh ﷻ) is important. One lady went out in *mastûrât jamâ'at.* She was continuously seen crying. People were affected by her crying. When they asked her, she replied that she was crying because of her one-year old child she had left behind at home. Whilst there is nothing wrong with this, the crying which has great value in the sight of Allâh ﷻ is the one wherein a person thinks of his wrongdoings and cries.

If one such teardrop emerges in this world, equal to the wing of a fly, then this tear is sufficient to extinguish the flames of Jahannum. On the other hand, on the Day of Qiyâmah, some people will cry so much that pus will emerge from their eyes. Eventually this pus will come to an end, and blood will emerge, but this will not be able to save them. In this world, if a person cries due to the fear of Allâh ﷻ, due to the love of Allâh ﷻ, or due to thinking of the bounties of Allâh ﷻ, then this will have extreme value in the next life.

Recently, I saw a dream in which one of our elderly friends had a child, and he said to me, "Hazrat, this child is crying a lot." I said, "The child is teaching us to cry before Allâh ﷻ." We should take a

lesson from a baby. Whenever it has a need, it cries. We should also cry before Allâh ﷻ whenever we have any need. Another lesson we can derive from a baby is that it does not lose courage. It falls many times whilst learning to walk, but it never gives up. We too should not lose courage whilst engaging in our reformation. If we slip and fall by sinning, we should wake up and continue making effort to better ourselves. We should not give up. The child does not stop, but continues making effort. After some time, the child runs, and jumps. He then rides a bicycle and even sits on the frame. Such mastery and perfection is attained. Moulana Shah Wasiullah ﷺ used to say,

ہم نے طے کیں اس طرح سے منزلیں گر پڑے گر کر اٹھے اٹھ کر چلے

We traversed the stages to You in this manner, we fell down, we got up and we continued walking.

Another lesson to be learnt from a child is how to ask Allâh ﷻ. When a child wants something, he first flatters his mother. "What a wonderful mother I have. She never refuses me anything." Thereafter, he puts forward his request, "Can you please give me five rand?" Herein we are taught how we should supplicate to Allâh ﷻ. We too should first praise Him before asking for our needs. Then the child continues running after the mother, begging her, until she finally relents and gives him whatever he wants. We too should continue begging Allâh ﷻ for our needs until they are fulfilled.

There was once a great buzurg (pious person) who became extremely sick. It seemed as if the time of his demise was close. Many people who he owed money to, came immediately to his house, to claim their money. The buzurg placed a sheet over

himself, whilst the people sat around, perplexed. A child passed close-by, selling sweetmeats. The buzurg removed the sheet and told some-one to call the child. When the child came, he purchased all the sweetmeats, distributed it, and went under his sheet. The child started to ask for his money. The people told the child to join the line as they too were owed money. On seeing this, this child started crying, as he was afraid to return home without the sweetmeats or money.

Suddenly a man walked in the room and left a huge bag of money by the buzurg. He opened the bag and distributed all the money to the people, fulfilling all his debts. The people were surprised and asked the buzurg, "What was the reason for your strange behaviour? You owed us money, yet you purchased sweetmeats and then distributed it amongst us. Then you covered yourself with the sheet and did not tell us anything." The buzurg said, "None of you were crying. We needed somebody to cry. When the child began to cry, Allâh ﷻ made the arrangements for the money."

Allâh ﷻ loves the act of crying, since this points to the humility of a person. Allâh ﷻ hates arrogance and pride. In this chapter, Imâm Bukhârî ؒ has only mentioned one narration, in which seven people will be under the shade of His Throne on the Day of Judgement.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ، رَجُلٌ ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "Allâh will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (One of them will be) a person who remembers Allâh and he begins weeping."

Here seven people have been mentioned. However, this is in one narration. The ulamâ have listed many other groups who will be granted this honour as well. One such group will be those people who cried either due to the love of Allâh ﷻ, fear of Allâh ﷻ or due to thinking of the favours of Allâh ﷻ upon one despite his open sinning and disobedience.

Today, people only want to laugh, and very few cry. However we have learnt from our elders that this crying should not be in front of people. It should be done in the middle of the night at the time of tahajjud in solitude. When one is with friends, then he should talk, and be light-hearted. We should not be sullen-faced in front of our friends, lowering our gazes, and acting like a great buzurg; but when in solitude, we commit such acts which even cause Shaytân to feel ashamed.

بَابُ الْخَوْفِ مِنَ اللَّهِ

CHAPTER: TO BE AFRAID OF ALLÂH ﷻ

The previous chapter was regarding *khashyah* (fear) of Allâh ﷻ. The difference between the two is that *khauf* refers to fear based on some harm which the other can cause. For example, a person fears a dog or a snake because it may harm him, whilst *khashyat* refers to fear based on awe and love. A person fears displeasing Allâh ﷻ because of His great favours and kindness upon himself. Both are demanded and sought in the shariah.
Allâh ﷻ states,

فَفِرُّوا إِلَى اللَّهِ

Then run to Allâh. (Dhâriyât verse 50)

When occasions of sin arise, a person should run away from the sin and towards Allâh ﷻ just as a person runs away from a poisonous snake or a wild dog. He realizes that the sin will land him in the Fire of Jahannum. He should fear the anger and displeasure of Allâh ﷻ, the punishment in the grave and the blazing Fire of Jahannum. This is *khauf*. On the other hand, a believer should also think of the favours and kindness of Allâh ﷻ. Then he should think that how could he disobey such a loving and kind Being who has done so much for him. This is referred to as *khashyat*. A person should take out some time daily to think of the bounties of Allâh ﷻ. An ideal time is before sleeping. One should ponder and realize how many countless favours Allâh ﷻ has bestowed upon him from morning till evening. Allâh ﷻ has granted him imân, sound health, comfort and ease the whole day.

Allâh ﷻ has granted him his sustenance with so little effort. In this way, if a person ponders, he will soon feel ashamed to disobey Allâh ﷻ.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِهِ، فَقَالَ لأَهْلِهِ إِذَا أَنَا مُتُّ فَخُذُونِي فَذَرُّونِي، فِي الْبَحْرِ فِي يَوْمٍ صَائِفٍ، فَفَعَلُوا بِهِ، فَجَمَعَهُ اللَّهُ ثُمَّ قَالَ مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ قَالَ مَا حَمَلَنِي إِلاَّ مَخَافَتُكَ. فَغَفَرَ لَهُ ".

Hudhaifah ﷺ narrates that Rasulullâh ﷺ said, "There was a man amongst the people who felt that his deeds were evil. Therefore he said to his family, 'If I die, take me and burn my corpse and throw my ashes into the sea on a hot (or windy) day.' They did so, but Allâh, collected his particles and asked (him), 'What spurred you on to do such an action?' He replied, 'The only thing that made me do it, was that I was afraid of You.' So Allâh forgave him."

When Allâh ﷻ created man the first time, what difficulty was there to resurrect him and form him a second time? By the command of Allâh ﷻ, he was instantly formed again. An example to understand this point: A man has built a gear box of a car. Somebody disassembles it. It is very easy for the maker to re-gather all the parts and form the gear box again. Manufacturing it the first time was much more difficult. The second time is much easier for man. So, when this is man's condition, Allâh ﷻ has far greater power. By a mere command, Allâh ﷻ can recreate man, more-so when Allâh ﷻ created man the first time without any

raw materials and any manufacturing plant. Allâh ﷻ has full power to do as He pleases.

Allâh ﷻ asked him, “What made you do what you did?” even though Allâh ﷻ has full knowledge of everything. This Allâh ﷻ does to honour him (اکراما لھم). When some-one is extremely happy with the action of another, he at times asks him, “What did you do? Why did you do it?” The person knows, but he wishes to make this information apparent, so that the person is honoured.

‘He replied, 'The only thing that made me do it, was that I was afraid of You.'' – This person had fear of the punishment of Allâh ﷻ. Whoever fears His punishment, Allâh ﷻ saves him from the punishment. Allâh ﷻ thus forgave him on the basis of this fear. This is the reward of fearing Allâh ﷻ.

The actual object of fear is to save one from sins. However, even if a person commits sins, but has within him fear of Allâh ﷻ, then this too is a great sign of îmân. A person who abstains from sins because of fear has an even higher status in the court of Allâh ﷻ. On the other hand, there were those nations who said, “Bring forth the punishment.” They had become so bold and audacious that they no longer feared Divine punishment. Such people are in great danger.

We too should abstain from sins, and secondly, we should not look down upon people. We find many people who are outwardly in sin, but they have fear in their hearts. One should not despise them, nor create despondency in such people. The perfection of a

person is to help a person who has fallen down to stand straight. There is no perfection in dropping a person even lower after he has fallen down. A person should be harsh upon himself.

لاَتُكَلَّفُ إِلاَّ نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ

Do not burden except yourself, and encourage the believers. (Nisâ verse 84)

As for others, he should always entertain good hopes of them and encourage them. Most likely, it was Shah Abdul Aziz Saheb ﷺ. He used to have lessons in Fatahpur Masjid in Delhi, which is still in existence today. A Hindu pundit used to come there every morning to have a bath with the masjid water. The Muslims wanted to prevent him, but Shah Abdul Aziz ﷺ said to them, "This person definitely has some goodness within himself. That is why he comes to the masjid, and has a bath here." Finally, this pundit accepted Islâm.

Be harsh on oneself, and be soft on others. Encourage others. Unfortunately many are harsh on others, but commit sins and say that they have fear within their hearts. In short, this quality of fear is a very great quality. The next narration is very similar to this one.

حَدَّثَنَا مُوسَى، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي، حَدَّثَنَا قَتَادَةُ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم "ذَكَرَ رَجُلاً فِيمَنْ كَانَ سَلَفَ أَوْ قَبْلَكُمْ آتَاهُ اللَّهُ مَالاً وَوَلَدًا ـ يَعْنِي أَعْطَاهُ قَالَ ـ فَلَمَّا حُضِرَ قَالَ لِبَنِيهِ أَىَّ أَبٍ كُنْتُ قَالُوا خَيْرَ

أَبٍ. قَالَ فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللَّهِ خَيْرًا . فَسَّرَهَا قَتَادَةُ لَمْ يَدَّخِرْ . وَإِنْ يَقْدَمْ عَلَى اللَّهِ يُعَذِّبْهُ فَانْظُرُوا، فَإِذَا مُتُّ فَأَحْرِقُونِي، حَتَّى إِذَا صِرْتُ فَحْمًا فَاسْحَقُونِي . أَوْ قَالَ فَاسْهَكُونِي . ثُمَّ إِذَا كَانَ رِيحٌ عَاصِفٌ فَأَذْرُونِي فِيهَا. فَأَخَذَ مَوَاثِيقَهُمْ عَلَى ذَلِكَ وَرَبِّي فَفَعَلُوا فَقَالَ اللَّهُ كُنْ. فَإِذَا رَجُلٌ قَائِمٌ، ثُمَّ قَالَ أَىْ عَبْدِي مَا حَمَلَكَ عَلَى مَا فَعَلْتَ قَالَ مَخَافَتُكَ . أَوْ فَرَقٌ مِنْكَ . فَمَا تَلاَفَاهُ أَنْ رَحِمَهُ اللَّهُ ". فَحَدَّثْتُ أَبَا عُثْمَانَ فَقَالَ سَمِعْتُ سَلْمَانَ غَيْرَ أَنَّهُ زَادَ فَأَذْرُونِي فِي الْبَحْرِ. أَوْ كَمَا حَدَّثَ. وَقَالَ مُعَاذٌ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ عُقْبَةَ، سَمِعْتُ أَبَا سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

Abu Sa'îd ﷺ said, "Rasulullâh ﷺ mentioned a man from the previous generation or from the people preceding your age whom Allâh had given both wealth and children. Rasulullâh ﷺ said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'But he (i.e. your father) has not stored any good deeds with Allâh (for the Hereafter): if he should face Allâh, Allâh will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allâh! They (his sons) did accordingly (fulfilled their promise.) Then Allâh said, "Be" and behold! That man was standing there! Allâh then said. "O My slave! What made you do what you did?" That man said, "Fear of You." So Allâh had mercy on him.

whom Allâh had given both wealth and children – These are great bounties of Allâh ﷻ. Having ones children staying close to one is another great bounty as Allâh ﷻ states in the Qurân,

وَبَنِينَ شُهُودًا

And children present before one (Mudhathir verse 13)

Similarly, grand-children are also a great bounty of Allâh ﷻ. Allâh ﷻ states,

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً

And Allâh made for you from yourselves partners, and He made for you from your wives children and grand-children. (Nahl verse 72)

Then Allâh said, "Be" – This is for our understanding. Allâh ﷻ's power is such that He ﷻ merely intends and man comes into existence. There is no need for even these words.

O My slave! – Look at the love Allâh ﷻ has for His sinful servants. Here there is *idâfat* (link of Allâh ﷻ to His servant.) What a great honour for Allâh ﷻ to join Himself with His servant!

'So Allâh ﷻ forgave him.' – This is because there is none who can appreciate like Allâh ﷻ. Allâh ﷻ is نِعْمَ الْقَادِرُونَ (Most appreciative.)
We unfortunately don't appreciate Allâh ﷻ. A husband tells his wife, "You don't appreciate how much I do for you." A father tells his children, "You don't appreciate how much I do for you. Whatever I am doing is for your people's sake." How much does Allâh ﷻ not do for us! Yet we rarely appreciate His bounties. Allâh ﷻ on the other hand, appreciates seemingly trivial actions and forgives people.

In Natal, there was a Muslim person who owned a brothel. However, he would always close the brothel in Ramadhân, even though he would not fast. Majority if not all of his customers were non-Muslims. They would say to him, "Why don't you open? We want our wine and women. We are not Muslims and we are not fasting." He would say, "No, this is our fasting month." Allâh ﷻ gave him death on a Friday in Ramadhân on the twenty seventh. Allâh ﷻ appreciated this act of respect and honour which he gave to the blessed month and gave him such a blessed death, despite the evil lifestyle he was leading. One name of Allâh ﷻ is Ash-Shakûr which means,

الذي يعطي الاجر الجزيل على العمل القليل

The Being who grants great reward for small actions.

Allâh ﷻ does not need to make shukr to anyone. If somebody removes us from some difficulty or distress, then we need to show our appreciation to him. What difficulty does Allâh ﷻ have which we can remove? Allâh ﷻ is not in need of our actions of worship, and even our îmân, yet He grants such great rewards and is extremely appreciative.

باب الاِنْتِهَاءِ عَنِ الْمَعَاصِي

CHAPTER: TO GIVE UP SINFUL DEEDS

A person in youth is reckless. Many times, he does actions without thinking of the consequences. As he grows older, gets married, and has children, he matures. He now realizes that he has responsibilities. Once he reaches forty, he realizes that he is

getting closer to the grave. A person has missed many accidents in life, as well as sickness in which people thought that he may pass away. These are all warnings for a person to prepare for the coming life. Allâh ﷻ states,

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءكُمُ النَّذِيرُ

Did We not grant you enough life in which a person who wanted to take heed could take heed, and did a warner not come to you. (Fatir verse 37)

Different warners are sent to people. Rasulullâh ﷺ was a warner to us to explain the difficult conditions ahead, as well as his vicegerents, the ulamâ and mashâikh. Another warner is the tabligh jamâ'ah who comes to our doors and remind us. White hair is another warner telling us to prepare for our coming life. Sicknesses, difficulty in waking up in the morning, a hunch-back are all warners to remind us of our impending death. We should take lessons from these signs. Allâh ﷻ poses a question in the Qurân Karîm,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُواأَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَانَزَلَ مِنَ الْحَقِّ

Has the time not come for those who believe that their hearts soften for the remembrance of Allâh and that truth which He has been revealed? (Hadîd verse 16)

So many people were guided by this verse of the Qurân. Mâlik ibn Dînâr ﷺ was a person that was very far from dîn. He relates the following incident about himself, "I was a policeman in my youth, and would drink like a fish. I drank day and night and led a carefree life. I bought a beautiful slave girl whom I loved most

dearly. I had a daughter from her, a lovely child. I was very fond of her and she was extremely fond of me. When this daughter began to walk and talk, I loved her all the more and she remained with me all the time. The innocent child had a strange habit. When she saw a glass of wine in my hands, she would snatch it away and spill it on my clothes. Being fond of her, I did not scold her. As fate would have it, my innocent child died when she was two years old, and I was stunned with shock and heart-sore with bitter grief.

One night, the fifteenth of Shabân, I was dead drunk and went to sleep without performing my Ishâ salâh. I had a most horrible dream, in which I saw that it was the Day of Resurrection, with men coming out of graves, and I was one of those who were being driven to the Place of Assembly (*Maidân-Hashr*). I heard the noise of something following me and, looking back, I saw a huge snake chasing me, close behind. Ah! It was a most terrible sight; the snake had blue catlike eyes, its mouth was wide open, and it was rushing towards me, most furiously. I ran faster in terror, desperate for my life, the horrible snake still running after me and drawing closer.

"I saw an old man, dressed in elegant clothes with rich perfumes wafting all around his person, I greeted him saying, "Assallam-o-Alaikum" and he returned my greetings. I said, "For the sake of Allâh, help me in my misery". He said "I am too weak to help you against such a mighty foe; it is beyond my powers. But you must go on running; perhaps you may find some help". Running wildly I saw a cliff in front of me and climbed it, but on reaching its top, I saw, beyond it, the raging fire of hell. Meanwhile, I heard a voice

calling aloud, “Get back, for, you are not one of them (the dwellers of hell).

“I turned and began to run in the opposite direction. The snake also turned around and came after me. I saw again the old man in white robes and said, “Old man, can’t you save me from this python.” The man began to cry and said, “I am too weak to help you against such a mighty snake, but I can tell you that there is a hill nearby where they keep the ‘sacred trusts’ of the Muslims. If you go up that hill, you might find something of yours, kept in trust, which might save you from the snake.” I rushed toward the hill, which was round in shape, with a large number of open curtailed casements. The casements had golden shutters studded with rich rubies, and most precious jewels; on each shutter hung a curtain made of the rarest silk.

“When I was going to climb the hill, the angels called aloud, “Open the windows and raise the curtains and come out of your closets! Here is an unfortunate man in misery; may be you have with you some ‘trust’ of his that might help him in his distress.” The windows opened at once, the curtains went up, and there issued forth from the casements a host of innocent children, with faces bright as the full moon. By this time I was utterly despondent, for the snake had drawn very close to me. Now the children called their friends, “Come out quickly, all of you, for the snake has come very close to him.”

Hearing this, more children came out of their windows, in large crowds, and among them I saw my own dear daughter who had died some time ago. She also espied me and began to weep,

exclaiming, “By Allâh! He is my own dear father.” She jumped on a swinging cradle, which seemed to be made from heavenly light (Noor) and darted across to me. Next moment, she was standing by my side and I took her to my bosom; she lifted her left hand towards me and with her right hand motioned the snake away.

The snake went away immediately. Then she gave me a seat and sat in my lap and began to stroke my beard with her right hand saying, “My dear father, ‘Has not the time come for the believers (who indulge in sins) that their hearts should submit in all humility to the remembrance of Allâh and to the truth which is revealed’ (Al-Hadeed:16)”. I was moved to tears and asked her, “My daughter, do all of you know the meanings of the Qur’an? She replied “We understand the Holy Quran even better than you.”

I asked her “My dear child, what was this snake?” She said “It was your own evil deeds which had made it so strong that it was about to push you into Jahannam”. I asked “And who was that white-robed old man?” She replied “That were your good deeds and you had made them so weak with your scanty good deeds that he could not help you against the snake (though he suggested to you a means of escape.)”

I asked “What are all of you doing on this hill?” She replied “We are children of Muslims, who died in infancy. We shall live here till the Day of Resurrection, waiting to be reunited with you when you come to us at last and we shall intercede for you with our Lord”. And then I awoke from the dream, with the fright (of the snake) still heavy on my heart. I turned to Allâh in repentance, as soon as I arose; and abandoned all my evil ways.”

After changing his life, he became the means of thousands of people being guided.

Fudhail ibn Iyâdh ﷺ was a great sinner. He was a highway robber. Once passing a caravan, he heard a youngster reciting these verses,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

Has the time not come for those who believe to soften their hearts for the remembrance of Allâh and that truth which He has revealed? (Hadîd verse 16)

On hearing this verse, a cord was struck in his heart. He immediately repented and changed his life.

We should make an effort to abstain from sins. The word used here in the chapter heading is intihâ. When the ruling regarding the prohibition of alcohol was revealed, the Sahâbah ﷺ said,

انتهينا انتهينا

We have given it up. We have given it up.

Whenever this feeling comes into the heart of a person that he should abstain from sins and change his life, then realize that this is a guest from the side of Allâh ﷻ. Space should be given in the heart for this guest. If a bit of inattentiveness is shown, this guest will leave. If one honours this guest and changes his life, Allâh ﷻ will at times use him for the guidance of thousands of others.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ رَأَيْتُ الْجَيْشَ بِعَيْنَىَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَا النَّجَاءَ. فَأَطَاعَتْهُ طَائِفَةٌ فَأَدْلَجُوا عَلَى مَهْلِهِمْ فَنَجَوْا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَاحَهُمْ ".

Abu Musâ ﷺ narrates that Rasulullâh ﷺ said, "My example and the example of the message with which Allâh has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

The message brought by Rasulullâh ﷺ was the oneness of Allâh ﷻ, the importance of following his lifestyle, and preparation for the life of the hereafter.

naked warner – During that era, if a person wanted to announce a matter of some great importance, he would remove his clothing before making the announcement. This was a sign that the announcement was of great magnitude. Rasulullâh ﷺ is explaining that the message he is announcing is of great consequence.

Those who heeded the call were able to save themselves comfortably. They did not rush, as people in a rush at times trample one another whilst trying to emerge from a small door. If

people emerge slowly, then they will all come out comfortably with no one being hurt.

Rasulullâh ﷺ informed the people of the life in the grave, the Day of Judgement, and the everlasting life of the Hereafter. Some people accepted his message. They began preparing from before-hand, by performing their salâh, fasting, giving charity, as well as other righteous actions. They abstained from sins, and if they erred, they repented. They were safe and granted salvation. On the other hand, some people refused to believe. When the Angel of Death came to extract their souls, they were completely destroyed. If they had not believed, the punishment of the Hereafter will last forever and ever. If they had believed, but not prepared sufficiently, by living a life of sin, they will also have to suffer the consequences.

Every person should look to see what his condition is. Is his imân in order? Is his outward and inner condition correct? An effort should be made to correct and improve oneself. Whoever makes an effort will find the assistance of Allâh ﷻ with him.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، أَنَّهُ حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا، فَأَنَا آخُذُ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا "

Abu Hurairah ﷺ narrates that he heard Rasulullâh ﷺ saying, "My example and the example of the people is that of a man who made

a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire."Rasulullâh ﷺ added, "Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it."

The previous narration referred to the example of Rasulullâh's ﷺ message. This hadith refers to the example of Rasulullâh's ﷺ link and connection with people.

This hadith shows the great concern and love Rasulullâh ﷺ had for the whole of mankind. What advices and instructions Rasulullâh ﷺ gave to his followers! A person's heart melts on merely reading and studying these pearls of wisdom.
Rasulullâh ﷺ asked the Sahâbah ﷺ thrice,

هَلْ بَلَّغْتُ

Have I conveyed the message? (Bukhârî, Muslim)

Rasulullâh ﷺ had been commanded by Allâh ﷻ,

يَاأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

O Messenger, convey all of that which has been conveyed to you. (Mâidah verse 67)

The Sahâbah ﷺ answered in the affirmative. Every year, the hâjis call out,

قد بلغت الرسالة، وأديت الأمانة، ونصحت الأمة، و كشفت الغمة

You have conveyed the message, fulfilled the trust, advised the ummah, and removed difficulties.

Rasulullâh ﷺ made great effort. All of this was not for his benefit. The object was that how could we be saved from difficulties in this world and, more importantly, in Jahannum. He ﷺ was forced to tie two stones around his belly. At night, he would cry for hours in Tahajjud salâh for his ummah. In the Battle of Badr, Rasulullâh ﷺ made so much of duâ that Abû Bakr ؓ placed his hand on Rasulullâh ﷺ and said, "Enough, O Messenger of Allâh! Allâh ﷻ has accepted your duâ." This was his great concern.

However, some are such that they are not prepared to accept these advices. They still engage in sins and disobedience of Allâh ﷻ. Rasulullâh ﷺ is trying to pull them away from the Fire of Jahannum, but they are diving and jumping into it. Our hearts should melt when hearing of the sacrifices of Rasulullâh ﷺ for us. We should repent and change our lives, especially when hearing of narrations of this sort. Allâh ﷻ makes it easy for a person who takes the step to change his life. Deprived is the person who procrastinates and keeps delaying for the future!

The Sahâbah ؓ were imbibed with the quality,

سَمِعْنَا وَ أَطَعْنَا

We have heard and we obey. (Baqarah verse 285)

Such obedience was found in their lives that once Rasulullâh ﷺ commanded the Sahâbah ؓ to sit down. Abdullah ibn Masûd ؓ was still outside the masjid, at the place where the shoes are removed. As soon as he heard the command, he immediately sat

down. The Sahâbah ﷺ would act immediately as they heard the command.

The quality of the hypocrites on the other hand was,

سَمِعْنَا وَ عَصَيْنَا

We have heard and we disobey. (Nisâ verse 46)

Our quality is merely,

سَمِعْنَا

We have heard.

If a person has the quality of hearing and obeying, then he will progress tremendously. When a person sits in a lecture and hears any advice, he should immediately intend to obey and practise. In salâh, a person should pay attention to the subject matter being recited and intend to put into practise whatever is recited. Pondering over Surah Fatihah alone is sufficient. What a person regarded as impossible will be made easy for a person by Allâh ﷻ. For young people, controlling of the gaze and carnal desires are extremely difficult. But when one intends sincerely, Allâh ﷻ's special help descends.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ ".

Abdullah ibn Amr ﷺ narrates that Rasulullâh ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allâh has forbidden."

This hadith has been brought in this chapter to show that a true and perfect Muslim is one who abstains from all sins. No matter how sinful a person may be, he will remain a Muslim on condition that his beliefs are correct. Only if he rejects any of the basic beliefs of Islam will he fall out of the fold of Islâm. However we should not suffice on merely being a Muslim. Effort should be made to attain perfection. Humans, by nature, love perfection in all their matters.

How will a person attain perfection? Once, Moulana Abrarul-Haq Sahib ﷺ went with one friend to the house of one of his murids. He knocked at the door, and waited for those inside to open the door. The garden of this house was unkempt and untidy, whilst the garden of the neighbour was prim and proper. Hazrat asked his friend, "Do you see any difference between these two gardens?" He replied, "Definitely, you can openly see the difference, one so beautifully kept, whilst the other is so untidy and in a mess." Hazrat then remarked, "The neighbour has hired a gardener to look after his garden, and that is why it looks so wonderful. The other person has not hired anyone to look after his garden. He has just left it as it is. That is why it looks like this. Similarly, if a person keeps a gardener over his heart, that is a Shaikh, who will take care of the condition of his heart, then his heart will shine and be illuminated. As for the person who keeps no gardener over his heart, then his heart becomes unkempt, dirty and full of evil." Then we find the person being plagued with filthy thoughts, even in salâh and tilâwah. This is when the heart is not purified and cleansed. Therefore, every person should endeavour to have a Shaikh who will continue cleansing his heart, and beautifying his heart.

Then Hazrat remarked, “Every person generally loves beauty and order in his worldly matters. So, a similar attitude should be adopted with regards to religious matters. A person likes a beautiful house, a beautiful garden, a beautiful car – there is no harm or prohibition in this. Likewise, he should endeavour to recite Qurân beautifully with tajwîd. He should endeavour to perfect his salâh and other acts of worship. He should try to attain beauty in his character.

Once our Shaikh ﷺ delivered a lecture in Bombay, in which he mentioned that it is best to remove the moustache completely. This is the greatest reward (according to the Hanafis - transcriber). Second best is to have a moustache in such a way that the whiteness of the upper lip can be seen. This is second division pass.

One youngster said, “I will be happy with second division pass.”

His father immediately remarked, “You are lying. When you got married, you were not happy with a second division girl. You wanted a first division girl. When we were purchasing furniture for your house, you were not happy with second hand furniture. You wanted brand new furniture.”

We always endeavour for the best in worldly matters. In matters of dîn, we should not be content with second best. A person performs salâh in unkempt clothing, such clothing that he will never visit some-one in. Although the salâh is valid, what type of salâh has one presented before Allâh ﷻ? Does he possess no shame? He is not prepared to appear before a fellow human being, but he stands before the King of Kings in that attire. Therefore, do not be content on merely fulfilling our acts of worship, but ensure that perfection is created therein.

Avoids harming Muslims– A Hindu person asked Moulana Abrarul-Haq Saheb ﷺ, "From this hadith we learn that it is correct for Muslims to cause harm to non-Muslims."

Hazrat replied, "It is not permissible for Muslims to cause harm to non-Muslims. The reason why the word Muslim is used here is because Muslims are normally only in contact with other Muslims. Their contact with non-Muslims is minimal. When they do not cause inconvenience to those who they are always meeting, then to a greater extent they will not cause harm to those they seldom meet." After studying the Qurân and ahâdîth in-depth, a person will come to realise that a Muslim must not cause harm to a fellow Muslim, to a non-Muslim, to animals and even to nature. We are clearly taught that we should not relieve ourselves under trees where humans and animals take shade. We should not pass urine in stagnant water. Therefore, a Muslim is very particular to save himself from the smallest harm and inconvenience to any of Allâh's creations.
From this we learn another point. Ahâdith cannot be understood by a person himself. Without the explanation rendered by the great scholars of Islâm, a person will easily go astray. Many of the misguided groups in the past and present went astray because they raised the slogan of following the Qurân and sunnah directly, according to their logic and intellect. They were not prepared to submit to the meanings and explanations offered by the salafe-sâlihîn (pious predecessors.)

Some groups after reading this hadith declared kufr (disbelief) for those who caused harm to Muslim, since the hadith states that

a Muslim is he who causes no harm to other Muslims. They thus reasoned that if a person caused harm to another Muslim, he was out of the fold of Islâm. However, if a person studied ahâdith under reliable *asâtidhah*, he will understand that Muslim in this hadith refers to a perfect Muslim (المسلم الكامل). Our link of understanding ahâdith goes up from our *asâtidhah* to Rasulullâh ﷺ. We cannot follow our own understanding. This is where groups like Salafis are misguided. Things in this world can be understood by our five senses. Matters of the Hereafter can only be understood by wahî (revelation), together with correct understanding, which are acquired through the fuqahâ (jurists).

There was once a scholar of hadîth who had read the hadith that one should not utilize his water to water the garden of another. When someone asked for water for his garden, this scholar would refuse to do so. When asked the reason, he quoted the above hadîth. A faqîh (jurist) then explained to him the correct meaning of that hadith. When a woman is expecting, and her husband divorces her or passes away, then another person should not marry her, and place his water (sperm) in another person's (the former husband's) garden (the conceived child.) Without *faqâhat* (understanding), a person will make huge errors in dîn.

Many people like the Salafis suffice on translation of certain books. Many of them don't even know Arabic. Then they extract their own meanings. In this way, they become misguided.

Tongue and hands in the hadith refers to all limbs. These two limbs are especially mentioned, since they are the two which normally are used to harm others. The tongue has been

mentioned first, because this is the limb used to start a fight. You will never see one person hitting another silently, with no movement of the lips and tongue. First, a person starts shouting and using vulgar language. Then when a person's anger has increased and his temperature has become high, he starts using his hands to hit. There is such eloquence in the words of Rasulullâh ﷺ.

And a Muhâjir (an emigrant) is one who gives up (abandons) all what Allâh has forbidden. – A Muhajir is not one who merely leaves his home and migrates. A true and perfect muhâjir is he who abandons a life of sin and evil.

Fortunate indeed is the person who understands that sins are not beautiful and wonderful, they are merely made to seem beautiful. When a woman emerges from her home, Shaitân makes her seem appealing to men, whereas this is not the reality at all. After a person falls into sin, he comes to realization. He then says, "I have gold at home. She is so beautiful. What did I fall into? Where did I blacken my face and embarrass myself. That other woman is not beautiful at all." Successful is he for whom the veil of deception is removed, and he understands the reality of sins, and therefore abstains.

باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيرًا»

CHAPTER: "IF YOU KNEW THAT WHICH I KNOW, YOU WOULD LAUGH LITTLE AND WEEP MUCH"

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيرًا ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "If you knew that which I know, you would laugh little and weep much."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم "لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا"

Anas ﷺ narrates that Rasulullâh ﷺ said, "If you knew that which I know, you would laugh little and weep much."

Rasulullâh ﷺ was granted the knowledge of the people of the past and future. He was taken for mi'râj bodily once, but spiritually many times. He was shown all the different conditions of Jannah, Jahannum, the Day of Judgement, and the life of the grave. We only hear of it in the ahâdîth, but he physically witnessed these conditions. If we had to come to know of those conditions, we would have laughed very little and cried much.

From here, we learn that laughing is not prohibited. We should laugh on the correct occasions. The Qurân Sharîf has even taught us the method of laughing. The incident of Sulaiman ﷺ is mentioned in the Qurân, when the ant had concern for his people

and encouraged them to move away so that they would not be trampled by Sulaimân ﷺ and his army. On seeing this concern, Sulaiman ﷺ became so pleased that he first smiled and then laughed.

فَتَبَسَّمَ ضَاحِكًا

Gradually, a person should laugh. If a person hears something, and bursts out laughing loud immediately, people will regard him as mad. In all matters, a person should progress gradually. One has a plate of food in front of him. He should not gobble up his food, eating with two hands, and forcing the food down his throat. He should eat slowly and gradually. Even exercise should be started off slowly and gradually. Then a person should increase slowly. By starting off quickly, a person can cause harm to himself.

So laughing is established. At times Rasulullâh ﷺ would laugh to such an extent that his molars would become apparent. However, this was occasional, and not all the time. A person should not remain sullen-faced, head down and in a gloomy mood. It is the experience of our Hazrat that in today's times, a person should remain in the company of friends, be light-hearted and cheerful. Especially when a person enters his house, he should enter with a smiling face, happily. He should make salâm. If there is no one around, he should hug his wife and kiss her. There are many people who never smile with their family members, but are serious with them. They only smile with friends and acquaintances outside the home. This is completely wrong. It is best in today's times that a person remains at home majority of

the time with his wife and children. A Sahâbî ﷺ asked Nabî ﷺ the means of salvation from trials and tribulations. He ﷺ replied,

امْلِكْ عَلَيْكَ لِسَانَكَ،وَلْيَسَعْكَ بَيْتُكَ،وَابْكِ عَلَى خَطِيئَتِكَ

Control your tongue, let your house be spacious for you, and cry over your sins. (Tirmidhî)

One of the advices that Rasulullâh ﷺ gave was, "Let your house be spacious for you."
A person should remain there majority of the time. He should engage in tâlîm (the teaching) and the nurturing of his children. For dîni necessities and basic worldly necessities, he can leave his house. Unnecessarily spending time with friends joking and laughing, giving no family time, is completely incorrect.

Seriousness should be left for the musallâh at tahajjud time. A person should therefore laugh, but as explained before, not over the limit.

Remember also that every person's temperament is different. There was one khalifah of Moulana Thanwî ﷺ who used to laugh frequently. He was famously known as *Dhahhâk* (one who laughs abundantly.) On the other hand, there was another khalifah who was always seen crying. These were certain conditions which overcame them. Personally, we should adopt moderation.

Cried abundantly – When a person is in solitude before Allâh ﷻ, he should shed tears and pour out his heart. There are many who only cry while giving lectures. Some people even practise that

when they will read a certain verse or duâ, then they will cry at that juncture. They imitate the duâ of the imams of the Haramain, and cry in the same place the imams cry. This is only deception and dishonesty. Valuable are those tears which flow spontaneously. Sometime should necessarily be taken out to engage in communion with Allâh ﷻ.

باب حُجِبَتِ النَّارُ بِالشَّهَوَاتِ

CHAPTER: THE FIRE IS SURROUNDED BY ALL KINDS OF DESIRES AND PASSIONS.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "The Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."

The Fire is surrounded and covered by desires and passions. What is the meaning of nafs? Moulana Thanwi ﷺ has explained so beautifully,

مرغوبات طبعیہ غیر شرعیہ

Natural desires which are not in accordance to the Shariah.

A person has sexual desires to fulfil. There is no harm. He can fulfil it with his permissible wife. A person desires to eat. There is no harm in eating halâl food if the time is correct e.g. one is not

fasting in the days of Ramadhân.Yes, one must not engage in unlawful sexual relationships. One must not eat *harâm* food. All of these forbidden desires surround Jahannum. When a person perpetrates them, he enters himself into Jahannum.

On the other hand, Jannah has been surrounded by *makârih* i.e. such actions which are not really liked by the nafs, for example, awakening for salâh, going to the masjid, abstaining from sins like backbiting, evil glancing, etc. If a person strives against his desires, he will enter Jannah.

This is for a *mubtadi* (beginner in the path to Allâh ﷻ). When a person makes effort, then these evils become disliked to him; and good actions become beloved to him. In the beginning, pornography is liked by a person. After making effort, it becomes extremely bitter to even go near such filth. Waking up for tahajjud becomes enjoyable. To sit and make dhikr is generally difficult upon a person. But once a person gets in the habit of making dhikr, he gains so much enjoyment that it becomes difficult to leave it out. Moulana Umar Saheb Palanpuri ﷺ once said, "If you people gain the enjoyment of dhikr, then it will become difficult for a person to go out for ghust." As long as this fervour is not created, a person cannot sit for a few minutes to make dhikr.

If a person does not rectify himself, he remains in this condition for his whole life where sins are enjoyable to him, and good actions are a burden.
Allâh ﷻ states,

وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

Perhaps you dislike something whereas it is good for you. And perhaps you love something whereas it is evil for you. (Baqarah verse 216)

A person who controls his desires is successful. An easy example to understand this: A person is in the fourth year of his studies. He desires to miss classes, run around and waste time. However, at the end of the year, he will fail, and will have to repeat the year. On the other hand, the person who is punctual in class, learns diligently and stays awake till two o' clock during exams, is successful.

Desires have been placed in every person. Allâh ﷻ states,

فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا

Then He inspired within it evil and the ability to abstain. (Shams verse 8)

Those who follow the evil temptations of the nafs will fall headlong into Jahannum, whilst those who control themselves will enter into Jannah.

باب " الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ "

CHAPTER: PARADISE IS NEARER TO ANYONE OF YOU THAN THE LEATHER STRAP OF HIS SHOE, AND SO IS THE FIRE.

Our *buzurgs* (pious elders) have stated that there are two steps to enter Jannah, and two steps to enter Jahannum. If a person places one step on his carnal desires, the next step is in Jannah. On the other hand, if a person places one foot in the path of following his desires, the next foot is in Jahannum. Hazrat Thanwî ﷺ used to say, "Never regard any sin as insignificant. A 'small' sin, a minor sin is sufficient to land you in Jahannum. Never regard any righteous action as insignificant. An optional action, a mustahab is sufficient to transport you to Jannah." Therefore a person should abstain from every single sin, and should endeavour to carry out all good deeds.

حَدَّثَنِي مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ ".

Abdullah ibn Masûd ﷺ narrates that Rasulullâh ﷺ said, "Paradise is nearer to any of you than the leather strap of his shoe, and so is the (Hell) Fire."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلُ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "The truest poetic verse ever said by a poet, is: Indeed! Everything except Allâh, is null and void."

Everything besides Allâh ﷻ is bound to terminate. The poet so beautifully states,

تیرے سوا معبود حقیقی کوئی نہیں ہے کوئی نہیں
تیرے سوا مقصود حقیقی کوئی نہیں ہے کوئی نہیں
تیرے سوا موجود حقیقی کوئی نہیں ہے کوئی نہیں

Besides You, there is no true deity. Besides You, there is no true object. Besides You, there is no true existence.

Allâh ﷻ states,

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will be destroyed except His Being. (Qasas verse)

When Uthmân ibn Mazûn ﷺ heard this poem, he remarked,

صدقت

You have spoken the truth.

It is only Allâh ﷻ who is the truth, as well as those things associated with Him, like Islâm, Jannah and the ambiyâ ﷺ.

The poet then said,

وَكُلُّ نَعِيمٍ لَامَحَالَةَ زَائِلُ

And every bounty undoubtedly is going to terminate.

When the poet said these words, then Uthmân ibn Mazûn ﷺ said to him, "You lie. Jannah will remain forever." What the poet meant however was that the bounties and enjoyments of this world will come to an end.

Khwâjah Azizul Hasan Saheb ﷺ used to say,

لطف دنیا ہے کئی دنوں کے لیئے کھو نہ جنت کا مزہ اس کے لئے

The enjoyments of this world are for a few days only. Do not lose the enjoyments of Jannah because of this world.

یہ کیا اے دل پھر یوں سمجھ اے ناداں تو نے گل دئے تنکے کے لئے

If you have done this, then understand O foolish one, you have given a rose in exchange of a thorn.

A small boy has a diamond in his hand. He doesn't know its value so therefore gives it to the ice-cream man in exchange for an ice-cream, since he finds enjoyment in the ice-cream, not realizing the value of the diamond, that there are hundreds of ice-cream factories. All the enjoyments of this world are short-lived and momentary. They are all deceptions. The most delicious food is placed before one. The taste lasts for a few seconds yet so many sicknesses are created thereafter. Simple foods create strength and health in a person's body, even though they do not taste so lovely. Alcohol and drugs which are so enjoyable to people destroy them internally. A person falls for some woman. Eventually he is infected with HIV and Aids. His money, respect and health is destroyed.

Remember the true bounties are in the hereafter. May Allâh ﷻ grant us the reality of these things and open the eyes of our hearts! Even animals are able to see with their physical eyes what is harmful and not. However, true success is in opening the eyes of the heart, wherein one can see realities, the path to Jannah and the manner of saving himself from Jahannum. May Allâh ﷻ grant us these abilities!

باب لِيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ وَلاَ يَنْظُرْ إِلَى مَنْ هُوَ فَوْقَهُ

CHAPTER: TO LOOK AT THE ONE WHO IS INFERIOR AND NOT TO THE SUPERIOR

One should look at those lower than one with regards to worldly matters. This includes wealth, status and beauty. One should never look at those who have more or better worldly possessions. This is an amazing prescription of islâh which Rasulullâh ﷺ has granted the ummah. It is obvious that all humans are not the same. Allâh ﷻ has granted some virtue over others. Those having less will feel dejected. However, their gaze does not go to the great amounts of Allâh ﷻ's bounties over them. They fall prey to ingratitude, loss of hope, and an inferiority complex.

May our lives be sacrificed for Rasulullâh ﷺ who gave us such wonderful prescriptions so that we can be saved from these spiritual sicknesses! When a person feels low when seeing some-one's wealth, position or form, then immediately he should turn his gaze to those who possess less than him – and definitely such

people are present. Automatically, he will become grateful to Allâh ﷻ. If a person's gaze is towards those above him, then he will definitely become ungrateful, and depressed. Normally, to look upwards is difficult. It is far easier to look down. So look to those below you, not above. You will be grateful to Allâh ﷻ for His innumerable favours.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "If anyone of you looked at a person who was made superior to him in property and (in good) appearance, then he should also look at the one who is inferior to him."

Looked – A person's gaze will naturally fall on other's things. Here it means to become impressed with other people's bounties. At this time, a person should look towards those who are lower in status. He will become happy and pleased with whatever he possesses.

As for our religious and spiritual condition, we should at all times keep our gazes fixed to those who excel us. However, we do everything upside down. Allâh ﷻ has taken responsibility for our sustenance, and we have been commanded to worship Allâh ﷻ. However, we pay no attention to actions, but worry about our sustenance. In this hadith, we are commanded to look at those inferior to us in worldly matters, but we look at those above us. As far as our dîn is concerned, we then look at those below us,

whereas we were supposed to look at those above us. A person sees another who only performs Jumuah. He feels happy that he is performing two or three salâhs a day. He was supposed to have looked at the person who performs tahajjud as well, so that he could progress and become a better Muslim.

باب مَنْ هَمَّ بِحَسَنَةٍ أَوْ بِسَيِّئَةٍ

CHAPTER: WHOEVER INTENDED TO DO A GOOD DEED OR A BAD DEED

One thing is merely a desire or thought. 'Hamm' however refers to an intention to do something. Thoughts and desires come into the heart of every person. However, when a person decides to practise on something, then this is called '*hamm'*.

The jamâ'at brothers normally make *tashkîl*. Some brothers immediately stand up to give their name. They have a firm intention. At the end, the *tashkîl* brothers mention, "In whoever's heart it comes, they too should stand up." Some brothers then stand up, even though their intention to go is not really firm. Those whose intentions are firm hand in their passports and money immediately, whilst the others merely write their names, but make no effort thereafter.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا جَعْدٌ أَبُو عُثْمَانَ، حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ قَالَ " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا

كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً "

Ibn Abbâs ﷺ narrates that Rasulullâh ﷺ narrated from his Rabb ﷻ and said, "Allâh wrote down the good actions and evil actions, and then explained them clearly. If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)."

If someone intends to do a good deed – An example of this is Fajr salâh. A person really wanted to wake up, he set the alarm, but he did not hear it. If he hears the alarm, he removes his blanket, makes wudhu and proceeds to the masjid. He has a firm intention. On the other hand, a person merely wishes, "How nice if I could also wake up for Fajr," but he makes no effort to wake up.This is merely a desire.

The first person has a sincere desire. Now, after awakening, he had to go to relieve himself. It took him an extremely long time. He comes out once or twice, but is forced to go back over and over again, until the time for jamâ'at comes to an end. He will get

the reward, since his intention was sincere. A sincere intention is coupled with effort.

Once in the markaz in Nizamuddin, Moulana Inâmul-Hasan Saheb ﷺ explained that we wake up in the morning, but we do not make intention. Then he explained his point in detail. He said that if we make intention that today we will not commit the following sins – kufr (disbelief), shirk, hypocrisy, innovations, love of the world, show, adultery, evil glances, consuming of intoxicants, gambling, pride, arrogance, looking down at people, backbiting, slander, lies – then a person will receive the reward of abstaining from all these sins. If no intention was made, then one will not receive a reward for abstaining from these sins, even though he will not be punished as he did not commit them. By mere intention, he will gain such great rewards.

Abstaining from sins will earn a person great rewards. By making intention, a person will daily gain great rewards without doing anything.

Similarly, a person should intend in the morning, "My object of life is to gain the pleasure of Allâh ﷻ, preparation for the life of the Hereafter. I will try to attain firmness in my îmân and Islâm. I will perform my five times salâh in the masjid with jamâ'at, in the first row, with the first takbîr, according to sunnah, having full concentration and devotion." As soon as a firm intention is made, one receives the full reward. Thereafter, one should obviously make an effort to do those actions. Similarly, one can intend, "I will keep my fasts of Ramadhân, pay my zakât if it is wâjib upon me, I will perform Hajj." Even though these actions will not be

performed at this moment, one will be rewarded immediately for his intentions.

Hazratjee Moulana Maseehullah Sahib ﷺ had explained that a person has just performed his Maghrib salâh. He now makes intention that he will come to the masjid for the Ishâ salâh, perform it in the first row with concentration and devotion. As soon as this intention is made, he receives the reward. Similarly after Ishâ, the intention is made for Fajr salâh. One now receives the reward the whole night for his intention of Fajr. In this way, a person can be twenty-four hours in the state of receiving reward for salâh by mere intention.

By intention, a person can achieve great rewards. Due to our unmindfulness, we deprive ourselves of great rewards. A hadith sharîf states,

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

The intention of a believer is better than his action.

(Mu'jamul-Kabîr of Tabrânî)

When a person intends, he always intends for the best. For example, if a person intends performing Ishâ salâh, then no person makes an intention to perform it defectively. One's intention is always to perform it in the best way possible. He will therefore be rewarded according to his intention. However, the action is always not up to the standard of the intention made. There is always deficiency and weakness in the action. Therefore,

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

The intention of a believer is better than his action.

By intention, a person can surpass others by far.

and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times – By doing the action, the minimum returns one will receive is tenfold. Then according to a person's intention, sincerity, etc. a person will receive rewards seven hundred fold and even more. There is no shortage in the treasures of Allâh ﷻ.

and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him – The desire to commit sin is found in every person. Allâh ﷻ states,

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Then He inspired within it evil and the ability to abstain.
(Shams verse 8)

There is no transgression for the desire of sin. This comes automatically in every person. However when one firmly intends to commit the sin, and he makes all the arrangements; and thereafter changes his intention, then he is rewarded. This is not for the person who went to commit the sin, but was prevented by some external causes e.g. a person was driving to a place to commit evil but on the way he had a puncture or there was a traffic jam. Now he could not commit the sin. He will not be rewarded for abstaining from the sin.

Ponder over the mercy of Allâh ﷻ! A person's worker comes to him and tells him, "I wanted to steal five hundred rands, I took it

out of the till, but then I realized it was wrong, so I put it back." The boss will immediately think to himself, "This seems to be an extremely dangerous person. He has put the money back now. I do not think I may be so lucky in future." The boss will look for a way to eventually remove him from the business. Allâh ﷻ is that Being who will reward you for not committing the evil you wanted to do. SubhânAllâh! What mercy and love!

and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account) – If wrong is perpetrated, Allâh ﷻ only writes down one evil deed. This is the *fadhl* (grace) of Allâh ﷻ. If Allâh ﷻ had to work with justice, then a person should have been punished ten-fold to seven hundred fold and even more. However, Allâh ﷻ is very Kind and Gracious.

There are two angels writing down every person's actions. The one on the right-hand side, appointed to note down the righteous deeds is the *amîr* (leader). As soon as a righteous deed is performed, it is written down. However, when one commits an evil deed, the angel on the left, the subordinate, asks his *amîr* for permission to write down the evil deed. The angel on the right keeps deferring him, "Wait. He may repent." Only when the shift ends, at the time of Fajr and Asr, and a person has still not repented, then only is the angel on the left given permission to write down the evil action, and that too, only one evil deed. This also shows the kindness of Allâh ﷻ and there is encouragement hidden therein to do good and abstain from evil. Think how kind Your Creator and Sustainer is! Sacrifice your life for Him. He ﷻ

does not deal with you according to *adl* (justice) but *fadhl* (kindness).

باب مَا يُتَّقَى مِنْ مُحَقَّرَاتِ الذُّنُوبِ

CHAPTER: WHAT MINOR SINS SHOULD BE WARDED OFF

Hazrat Moulana Ashraf Alî Thânwi ﷺ has stated, "Never regard any sin as trivial. This seemingly insignificant sin could be the cause for one entering into the Fire. Similarly, never regard any righteous action as trivial. The smallest righteous deed could be the means of salvation for a person." Therefore, never regard any evil action as small.

Another point to bear in mind is the following saying,

حسنات الابرار سيئات المقربين

The righteous actions of the pious are regarded as wrongs for the extremely close ones.

The closer a person comes to Allâh ﷻ, the more he abstains from sins. He realizes that these sins are destructive. Moulana Ashraf Alî Thanwi ﷺ has also stated, "At times, the evil effects of disrespect causes more harm to a person than sins." Therefore, great care should be taken that one abstains from all kinds of disrespect. Our pious have beautifully stated,

با ادب بانصیب بے ادب بے نصیب

A person with respect is a fortunate person. (He will be granted a good share of goodness.) A person without respect will be deprived of goodness.

Some of our elders have further stated;

بدادب بدنصیب

A person who is disrespectful will have an evil share.

To understand this, a person who has respect has a portion from one to hundred, depending on the amount of respect he possesses. Accordingly, he will benefit. A person without respect is like a person who has zero. He will not gain much, nor lose out. However, a disrespectful person is minus. Some are minus one, some are minus fifty. Accordingly, such a person will be at loss. The consequences of his disrespect will be extremely evil.

One harm of disrespect is that it leads a person to becoming bold in committing sins. May Allâh ﷻ protect us!

Small sins lead a person to committing major sins. Seemingly trivial righteous deeds lead a person to commit great acts of worship. Therefore, whenever a person has an opportunity to do good, he should do so; and he should abstain from every type of sin, whether major or minor.

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا مَهْدِيٌّ، عَنْ غَيْلاَنَ، عَنْ أَنَسٍ . رضى الله عنه . قَالَ إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالاً هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعَرِ، إِنْ كُنَّا نَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم الْمُوبِقَاتِ. قَالَ أَبُو عَبْدِ اللَّهِ يَعْنِي بِذَلِكَ الْمُهْلِكَاتِ.

Anas ﷺ said, "You people do (bad) deeds (commit sins) which seem in your eyes finer than hair while we used to consider those (very deeds) during the life-time of Rasulullâh ﷺ as destructive sins."

Certain narrations mention that a hypocrite regards sins like a fly that sat on his nose. On the other hand, a believer regards these sins to be like mountains. The level of the îmân of the Sahâbah ﷺ was extremely lofty. What was regarded as trivial in the eyes of the latter generation was regarded as destructive in their sight.

As we move away from the era of nabuwwah, weakness continues to set in and increase. That is why many people cannot understand how the people of the past used to think, live and act. We should try and abstain from every kind of evil as far as possible. A person should never say, "This is only a sunnah" and "This is only a mustahab action." Such people eventually fall into major sins, and are furthered away from righteous deeds. On the other hand, those who are particular with regards to small actions are granted the ability to do great actions. For example, a person has free time. He utilizes this time to recite 'SubhanAllâh!' He is generally blessed with the ability to continue carrying out greater righteous deeds, as he had utilized that time properly. Those who waste minutes and seconds are generally deprived of performing more righteous deeds.

In short, a person should abstain from all forms of disrespect and sins. Many actions are regarded as very insignificant in the eyes of people, but are regarded as very great in the sight of Allâh ﷻ. For example, many people place their Qurâns or kitâbs (books) on the floor, whereas this is disrespectful. Similarly, when passing a place where Qurâns are kept, a person should not carry his shoes higher than the Qurân. This is disrespect. An easy method to save oneself is to place the shoes in a leather or plastic bag. Once this is done, the ruling changes. Now a person can walk

past without having to bend down, keeping the shoes on the floor, as this is not so easy for everyone to do. We are sitting a small distance away from our companion. If we had no clothing on, it would not have been permissible to sit here. However, once a person wears clothing, which is in reality so thin, yet the ruling changes. He can now sit next to any of his acquaintances. Similarly is the ruling with the leather or plastic bag. If utilized, then carrying one's shoes above the Qurân or kitâbs lying lower will not be construed as disrespect.

There are many actions which were regarded as extremely disrespectful when we were small, but are now taken for granted. The toilets are now made facing the Qiblah in many places, whereas before it was regarded as extremely evil. People sleep with their legs facing Qiblah. A person should abstain from such actions of disrespect.
Allâh ﷻ states,

وَتَحْسَبُونَهُ هَيِّنًا وَهُوَعِندَ اللَّهِ عَظِيمٌ

You regard it as insignificant, whereas it is great in the sight of Allâh ﷻ.. (Nûr verse 15)

The more a person makes effort in this line, Allâh ﷻ will guide him.

بَاب الأَعْمَالُ بِالْخَوَاتِيمِ وَمَا يُخَافُ مِنْهَا

CHAPTER: THE DEEDS DONE DEPEND UPON THE LAST ACTIONS AND FEAR REGARDING IT

A person will be dealt in accordance to how he left this world. If a student works diligently the whole year, but merely scribbles on the exam paper at the end of the year, he will fail. The decision is passed on the mark of the final paper.

Once a person complained to Hazrat Moulana Masîhullah Saheb ﷺ, "Many of our girls are leaving Islâm and marrying non-Muslim boys." He remarked, "In actual fact, they were not Muslims. Outwardly, they may have appeared to be Muslims, but inwardly they were devoid of îmân." If a person is a true Muslim, then the truthfulness of Islâm will never allow him to leave the fold of Islâm. Many people are not true Muslims. They possess hidden agendas. At the time of their demise, this kufr (disbelief) emerges. By Allâh's grace, it does not happen that a person is a true and sincere Muslim his whole life, but loses îman at the end of his life. A true Muslim is he who is pleased with all the commands of Allâh ﷻ, even though he may be weak with regards to implementation. He utters these words,

رَضِيتُ بِاللَّهِ رَبًّا،وَبِالْإِسْلَامِ دِينًا،وَبِمُحَمَّدٍ رَسُولًا

I am happy with Allâh ﷻ as my Sustainer, with Islâm as my religion, and with Muhammad ﷺ as my Messenger. (Abû Dâwûd)

We have hope that such a person will leave this world with îmân. At the time of death, Allâh ﷻ sometimes exposes the person's

sincerity, and acceptance before all. On the other hand, those with ulterior motives are eventually exposed by Allâh ﷻ before all, and many times, this occurs at the occasion of death.
As you live your life, your death will come likewise.

There is a famous saying,

تموتون كما تعيشون، وتحشرون كما تموتون

You will die as you had lived, and you will be resurrected as you had died. (Ruhul-Bayân)

The chapter heading states that one should have fear regarding his final actions. He should never be proud over any actions which he has performed in his life. He should always be concerned about his final moments in this world. Our pious elders always feared death, even though Allâh ﷻ granted them so much honour and status, concealed their faults, and gave them acceptance. The thought dominating their minds would be, "How will I leave this world?"

All of these chapters are actually for us to practise upon and not merely study. Generally, in madrasah, a person learns merely to acquire knowledge. The actual object of studying it is to create actions in one's life: one must create this fear within himself. It is Allâh ﷻ's great favour upon us that he has not informed us before-hand of our final result. If a person was informed with definiteness as to his final condition, then pride would have overcome him.

The Sahâbah ﷺ were that band of people, who were given glad tidings whilst they were alive. The *Asharah-Mubashsharah* in one hadith were promised Jannah. However their condition was such that it increased them in righteous actions and fear of Allâh ﷻ. They were such that they were able to digest and bear these praises. No pride was created in them. However, for those that are weak, it is best that no definite decision is conveyed to them as they will easily fall into these sicknesses. Allâh ﷻ thus protects us by not informing us.

In the hereafter, every person will be informed of his result. There, no harm will be caused to any person when he gains this knowledge. There, he can exhibit how much of happiness he wants, it will be less.

Today, so many ulamâ appear on You-Tube with their pictures. They even advertise all their accomplishments and services. We must have good thoughts about them. Maybe they are showing all of their actions so that people will benefit. However, outwardly it seems that they are selling their actions for the insignificant gains of this world; for name and fame. The manner in which it is presented causes one to feel that it is filled with show and pride. An âlim has to be extremely careful about these sicknesses. There are so many ulamâ who do not appear on these videos, but desire and hope that they could also be watched by men and ladies, that they could also appear smart and dressed. A very easy prescription of islâh (reformation) is to create within oneself the fear of death, which Imâm Bukhârî ﷺ has mentioned here.

Many people used to see good dreams of our pious elders. They then desired to publish and publicize it. However, our elders used to say, “Do not do so. We do not know how our death will arrive. If we leave this world without îmân, then what is the use of all this praises and honour?” Therefore, always fear. A person who fears will be saved by Allâh ﷻ from his fears. As for one who does not fear, there is great danger for him. He becomes bold and audacious. He feels that he has done great actions, therefore, he will definitely pass away with îmân. He is at risk. See the following hadith, which is mentioned in Bukhâri Sharîf. What was the result of a person fighting in the era of Rasulullâh ﷺ in jihad!

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ نَظَرَ النَّبِيُّ صلى الله عليه وسلم إِلَى رَجُلٍ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ مِنْ أَعْظَمِ الْمُسْلِمِينَ غَنَاءً عَنْهُمْ فَقَالَ " مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا ". فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى جُرِحَ، فَاسْتَعْجَلَ الْمَوْتَ. فَقَالَ بِذُبَابَةِ سَيْفِهِ، فَوَضَعَهُ بَيْنَ ثَدْيَيْهِ، فَتَحَامَلَ عَلَيْهِ، حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الْعَبْدَ لَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ الْجَنَّةِ، وَإِنَّهُ لَمِنْ أَهْلِ النَّارِ، وَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلَ أَهْلِ النَّارِ وَهْوَ مِنْ أَهْلِ الْجَنَّةِ، وَإِنَّمَا الأَعْمَالُ بِخَوَاتِيمِهَا ".

Sa`d ibn Sahl As-Sa`idi ﷺ narrated that Rasulullâh ﷺ looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. Rasulullâh ﷺ said, “Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the blade tip of his sword between his breasts

and leaned over it till it passed through his shoulders (i.e., committed suicide)." Rasulullâh ﷺ added, "A person may do deeds that seem to the people as the deeds of the people of Jannah, while in fact, he is from the dwellers of the (Hell) Fire: and similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Jannah. Verily, the (results of) deeds done depend upon the last actions."

Rasulullâh ﷺ said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)."– Rasulullâh ﷺ was either informed through *kashf* or he had seen certain signs on the man which lead him ﷺ to this deduction. Many of the pious are able to see qualities within people merely through outward signs.

To easily understand this, a person goes to the mechanic with the following problem, "The car is utilizing too much oil." The mechanic goes to the back of the car, looks at the exhaust and says to the man, "The rings on your pistons are finished." Now no person will think, "My mechanic is a great Allâhwalâ. He merely looked at the exhaust and he can tell me what the condition of parts in the middle of my engine." These can clearly be seen by the outward signs. Similarly, a person's spiritual condition can be easily discerned by those who have experience in the field. The manner a person sits, stands, walk, etc. all point to his internal condition.

When cell-phones had just emerged in South Africa, we were on a journey with our Shaikh to Kruger National Park. The driver was the only person who possessed a cell-phone in our group. The

phone rang, and the person answered with style, his chest heaved forward. After he had completed speaking, Hazrat said to him, "There is no harm in using a cell-phone due to necessity. However, there is no need to sit with your chest completely out. This is wrong." From one's outward actions, one can easily realize what is in the heart of a person. From the speech of a person, one can discern pride in his heart. Some people stand with style, and even sit in a stylish manner. The turban is put on with great style. The *shamlah* (tail) is supposed to be kept at the back. However, a person puts it over the front to appear stylish and smart. When a person appears in a video, he increases his smartness and style. All of these actions clearly show the condition of the heart. This is not a matter of *kashf*. A person reads the khutbah and recites therein,

استغفر الله استغفر الله من قول بلا عمل

I seek forgiveness from Allâh for such speech in which there is no practise.

He is making *istighfâr*, but is reciting with a tune. Istighfâr supposed to be with a feeling of remorse, and not with style and tune.

Rasulullâh is the Messenger of Allâh ﷺ. He was an expert in psychology and in understanding human nature. Perhaps here too he had seen signs in the person which indicated to the evil in his heart. Outwardly the man was engaged in a very great act of worship. He was despatching the disbelievers into the Fire of Jahannum, however his inside was not made. Today, a person lectures and does great other works of dîn, but his internal is not

made. The internal must be corrected and reformed. Just as Rasulullâh ﷺ recognized the signs of that man, the inheritors of Rasulullâh ﷺ are also blessed with that insight. They can easily detect the reason for a person speaking in a certain manner, or saying certain words.

The Sahâbah ﷺ were surprised on hearing this. Outwardly, they had seen this person fighting so bravely and courageously. On the other hand, they heard the words of Rasulullâh ﷺ which could never be wrong. One Sahâbi ﷺ decided to follow him and see what happens. This person was eventually injured. Unable to bear the pain, he committed suicide. Thereafter Rasulullâh ﷺ mentioned the reality that many people outwardly do the actions of the people of Jannah, but are in actual fact the dwellers of the Fire. At times, a person does not even realize the evil which grows in him. A person studies hard, and becomes a great person under the tutelage of his teachers. Now, as he becomes famous, he begins forgetting his elders and teachers. Greatness and pride gradually envelops his heart. Finally, he even openly opposes his ustadhs, and passes fatwas (rulings) against them. So many students, after studying so many years, eventually leave aside their ustadhs, and become salafis. “I know; what does my ustadh know?” becomes the attitude. If this internal sickness is not cured, it leads to great harm later on. The Qurân Sharîf openly declares,

قَدْ أَفْلَحَ مَن زَكَّاهَا وَقَدْ خَابَ مَن دَسَّاهَا

Successful indeed is the one who has purified his nafs, and unsuccessful is the one who soiled it. (Shams verse 9/10)

Thereafter Allâh ﷻ mentions,

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

The nation of Thamud belied because of their transgression. (Shams verse 11)

When the heart is completely diseased, then all sins seem to be like a picnic. The nation of Thamud asked for a sign, a miracle from Allâh ﷻ. A pregnant she-camel emerged from the mountain, and gave birth before them. After seeing such clear signs, they were still not ready to believe. They actually killed this sign of Allâh ﷻ. When a person does not rectify himself, then he will commit such major sins, without any conscience. Now for him to become disrespectful, to use vulgar language against his ustadhs and the pious predecessors become very easy.

On the other hand, there are so many examples of those who outwardly do not seem to be very pious. However, they possess great love for Islam in their hearts. When they pass away, their deaths are very beautiful. There was a person here in Azaadville. He was a beggar, and his outward condition was pitiable. He however had a wonderful death. The condition of the heart is the main thing. Many times a person has great love of Islâm, but is weak in his actions. On the other hand, a person does outward actions merely for show, but his heart is brimming with the love of the enemies of Islâm. Lawrence of Arabia wore Islamic clothing, but he was the cause of destroying the Islamic Uthmâni (Ottoman) caliphate. He joined with the Bedouins and engaged in

jihâd. However, later it was discovered that he was a spy, and that he was the one who caused great harm to the Muslims.

Many centuries ago, two Jews, in the garb of Muslims, went to reside in Madinah Munawwarah. Their intention was to exhume the body of Rasulullâh ﷺ and steal it. They would feed all the people of Madinah Munawwarah, perform lengthy salâhs and make abundance of dhikr. No Muslim could equal them in outward acts of worship. However, internally, they were brutal enemies of the Muslims. In the UK, there is a place where the Jews daily make *barah-zikr* tasbîh. Their clothing is in accordance to the sunnah. They fast and perform salâh. Thereafter, they are sent to Muslim lands. People become impressed when they see such people. The ulamâ therefore should be very careful and cautious. When a person puts on a show of great external piety, they should not become affected. They should not quickly encourage others to become ba'it to him, and to follow him. Great care has to be taken. The enemy appears today in different forms and manners. They continuously change their outward appearance.

We should always look towards our senior ulamâ and see their views on these people. In the past, people always looked towards and followed their seniors. Today, every person feels that he is a senior. He is not prepared to accept anyone above him. This is very harmful and dangerous. Refer to our seniors in all these matters.

Verily, the (results of) deeds done depend upon the last actions. – Hazrat Moulana Ashraf Alî Thânwî ﷺ has taught one extremely

valuable wazifah, which should be recited daily. This will save one from pride.

مسلمانوں میں (اپنانام لیکر) بدتر ہوں اور مآل میں (اپنانام لیکر) تمام جانوروں تمام کافروں سے بدتر ہوں

At the present moment, I (taking your name) am worse than all Muslims. With regards to my final result, I am worse than the disbelievers and animals.

As with regards to our present moment, there might be Muslims who are far better than us, even though outwardly it does not seem so. Imâm Ghazâlî ﷺ has written the incident of a person who passed away in a certain village. Outwardly, he was such an evil person that no one was prepared to go for his janâzah, not even his neighbours or family members. For three days, his corpse lay in the house. Eventually his wife realizing that his body will soon bloat and give off an evil odour, hired four workers. She said to them, "Take his body. As you know, bath him and shroud him. If you find some-one to perform his janâzah salâh, well and good, otherwise, dig a hole and bury him there." They did as told. When they reached the graveyard, Allâh ﷻ inspired the great walî of the time that the janâzah of His walî was at the graveyard and that he should lead the janâzah salâh. All his students and disciples followed him and a huge crowd converged in the graveyard. When they saw the body of that man, they were surprised. However since it was instructed by inspiration from Allâh ﷻ, they performed the salâh and buried him. Immediately thereafter, they hastened to his house to enquire from his wife saying, "What kind of man was your husband? We regarded him to be an evil man. What righteous

actions did he do that Allâh ﷻ regarded him as His walî?" She replied, "He is as you thought of him. However he had two qualities within him. One is that he used to come home extremely late at night completely drunk. In the last portion of the night, he would awaken, have a cold bath, and would seek forgiveness from Allâh ﷻ most humbly. ("One who seeks forgiveness from sins is like one who has not committed a sin.") The second quality he possessed is that he always kept an orphan at home. He would feed the orphan before eating himself and he would clothe the orphan before clothing himself." There are many such people like this who possess such amazing qualities. Allâh ﷻ can forgive a person due to his one beautiful quality. It is quite possible that we have the sicknesses of evil glancing, vanity (*ujub*), or pride, by which Allâh ﷻ becomes upset with us. Therefore, we have no right to pass judgement on any person, since we have no conviction as to how our end will be.

If our end comes without îmân, then we are the worst of creation. If we leave this world with îmân, then we are successful. However, we are not aware of our end condition. Animals will be turned to dust on the Day of Judgement after extracting punishment from those animals who oppressed them. Therefore, they are better than us if we leave without îmân. As with regards to the disbelievers, there are many who leave this world with îmân.

There is a famous incident of Shaikhul-Hind ﷺ who saw in a dream that a Hindu of Deoband was strolling in Jannah after his demise. Shaikhul-Hind ﷺ said to him, "Lâlâjî, Jannah is a no-entry

zone for you. How did you enter Jannah?" This man replied, "Mullâjî, just before death, I recited those words which were taboo i.e. the kalimah. Therefore, I went directly to Jannah."

Therefore, we do not know the condition of the death of any disbeliever, and we have no guarantee that our death will be on îmân. Many years ago, I went on an overseas journey. A family member of mine from India informed me that many Hindus know that Islam is a true religion. However, due to pressure of society and the government, they do not expose their beliefs. In Iran, I was informed that many, many Shias are also of the opinion that our path is the correct path, and that their religion is false. When I returned, a family member from Roodeport informed that in the last few weeks, a number of Hindus had passed away in Azaadville and Roodeport. All of them before passing away told their family members, "We are Muslims. When we die, make sure that we are buried as Muslims." We should therefore always possess this fear and never regard ourselves as better than anyone else.

باب الْعُزْلَةُ رَاحَةٌ مِنْ خُلاَّطِ السُّوءِ

CHAPTER: SECLUSION IS BETTER FOR A BELIEVER THAN TO HAVE EVIL COMPANIONS

From other narrations, we learn that having good companions is better than being in solitude. Being in solitude is better than having evil companionship. Good company will cause a person to do righteous actions. They will encourage one to better oneself.

Such company should be adopted. However, if one's companions invite him to view pornography, evils on the cell-phone, drugs, smoking, etc. then one should not strike up a relationship with them. The most one can do is to make salâm to them, and continue on his way. He should not mingle and join them. Unfortunately, our natures incline to the opposite. We prefer evil companions. When there is a function or invite, then we like and prefer the person who speaks all nonsense all the time. He is regarded as good company. As for those who are reserved by nature and speak less, we avoid them.

Even worse is when we mock those who are trying to be pious. This is very harmful for us spiritually, and many times, a person has to face the consequences later on in life. Divine ability (*tawfîq*) is snatched away from him. He is not able to remain on the straight path. Eventually a person reaches a stage where he regards the wrong to be right and the right to be wrong. His thinking becomes warped. Therefore, one should be very careful about this evil action.

Generally, it is best to remain in solitude today. However when righteous company is found, then one should endeavour to remain with them.

Solitude too is a very great form of worship. Before nabuwwah, Rasulullâh ﷺ would engage in ibâdah in the cave of Hirâ. After nabuwwah, he ﷺ would not go to Hirâ, but he ﷺ would adopt solitude in his home, engaged in the worship of Allâh ﷻ. Allâh ﷻ commands Nabî ﷺ,

يَا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا

O you wrapped in a cloth! Stand awake at night, save for little time. (Muzzammil verse 1/2)

Nabî ﷺ would make effort amongst the masses during the day, and would engage in dhikr, duâ, tilâwah, and salâh in the darkness of the night, strengthening his bond with Allâh ﷻ. This quality was also found in the Sahâbah ﷺ. Every person should take out some time, where he can engage in communion with Allâh ﷻ. He can make *murâqabah* (ponder), as well as *muhâsabah* (take stock of himself). This is extremely important. No matter how much of sacrifice one is making for dîn, one has to continuously check and take stock of himself: am I doing the action for show, or is it with sincerity?

Solitude in today's times is of utmost importance. A point worthy of note is that one should not stay away from others because of their evil. He should rather stay away from them, so that they are saved from his evil. If the first intention is formulated, then one will easily fall into pride. If the second intention is formulated, then humility will be created within one, and one will gain *qurb* (closeness to Allâh ﷻ).

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ، أَنَّ أَبَا سَعِيدٍ، حَدَّثَهُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الأَوْزَاعِيُّ حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَىُّ النَّاسِ خَيْرٌ قَالَ " رَجُلٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ فِي شِعْبٍ مِنَ

الشِّعَابِ يَعْبُدُ رَبَّهُ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ ". تَابَعَهُ الزُّبَيْدِيُّ وَسُلَيْمَانُ بْنُ كَثِيرٍ وَالنُّعْمَانُ عَنِ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَطَاءٍ أَوْ عُبَيْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَقَالَ يُونُسُ وَابْنُ مُسَافِرٍ وَيَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ شِهَابٍ عَنْ عَطَاءٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم.

Abu Sa'îd Khudri ﷺ narrates that a Bedouin came to Rasulullâh ﷺ and said, "O Allâh's Messenger ﷺ! Who is the best of mankind!" Rasulullâh ﷺ replied, "A man who strives for Allâh's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Sustainer and save the people from his evil."

Who is the best of mankind? – Rasulullâh ﷺ gave different answers to different people, depending on the time, place and situation of the person. Therefore, when a person wants to pass a decision in any matter of dîn, he should keep the whole of dîn before him. Many people merely see one hadîth or one Qurânic verse. They then pass a decision, without looking at the whole of dîn in its entirety. They do not see other verses or ahâdîth which apparently contradict this verse or hadîth.

In this hadith, Rasulullâh ﷺ gave the answer according to the situation at that time. The first person is he who strives with his own wealth and life, and not by merely sending another out. This does not mean that he is out all the time. In one hadith, we learn that Salmân ﷺ was asked, "What is the greatest action to be done?" Salmân ﷺ asked him, "Have you not read what Allâh ﷻ states in the Qurân Karîm,

وَلَذِكْرُ اللهِ أَكْبَرُ

And the dhikr of Allâh ﷻ is the greatest. (Ankabût verse 45)

Generally, the dhikr of Allâh ﷻ is the greatest action. However, at times, there is a need for an âlim. This will now be given preference. Sometimes, the call of jihad is made. This will now be given preference. When wealth and food is less by the people, then charity will be deemed the greatest act of worship.

The more there is a need for something, the more valuable it becomes. A businessman, on starting a new business venture, tries to buy such items which are not found by other businessmen, so that his business too can thrive. By having this difficult-to-find item, a person makes abundant profits with minimal effort. In dîn too, a person should keep this in mind. He should see what the necessity is at the moment. He should engage in that which is the most needed. He will gain the greatest benefit and greatest reward by doing so.

save the people from his evil – As mentioned above, this should be his intention.

Many a times, a person makes mention of so much virtue for a certain action of dîn, bringing down other efforts of dîn. This is not appropriate, especially for the ulamâ. How can we lower any command of Allâh ﷻ or any action taught to us by Nabî ﷺ? We should never say, "This is not important," "This is the only work," etc. Just as a person needs air, he needs water. He also needs food, and many different things to prepare the food. One needs a

kitchen, bedroom and even a toilet in his house. If a person builds a beautiful mansion with no toilets, then that house is useless. Every room is necessary and has its function.

When building the house, one does not only need a builder and engineer. A plumber and electrician are also needed. Dîn is one complete system. There are many branches and efforts. All are important. The ulamâ especially should be extremely careful. They should never utter such words, "This is the only work." There is a need for maktabs, dârul-ulûms, tabligh work, khanqahs, social welfare work, jihad, etc.

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا الْمَاجِشُونُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَهُ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ" يَأْتِي عَلَى النَّاسِ زَمَانٌ خَيْرُ مَالِ الرَّجُلِ الْمُسْلِمِ الْغَنَمُ، يَتْبَعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ"

Abu Sa'îd ﷺ narrated that he heard Rasulullâh ﷺ saying, "There will come a time upon the people when the best property of a Muslim will be goats which he will take to the tops of mountains and to the places of rainfall, run away with his religion (in order to save it) from afflictions."

When there will be great evil, the best for a person will be solitude. He can take his goats, and reside far away from people. He can milk his goats for milk, and slaughter as the need arises for meat. There are great blessings in the goat.
Incidentally, I will mention this point, which comes to mind. Many people object to Qurbâni saying that by slaughtering so many animals, there will be a shortage. The answer to this has

been given by Mufti Shafî Saheb ﷺ. He states that when a dog gives birth to puppies, we see that eight to ten are born. Generally, dogs are not eaten anywhere. Logically, the world should have been infested with dogs. As far as sheep and goats are concerned, only one or maximum two are born every year. Throughout the year, these animals are slaughtered, and during Qurbâni, much much more. Logically, there should not have been any cows, sheep and goats around. However, the reality is completely the opposite. Millions of these animals are slaughtered, but still too there are so many found at farms, etc. This is the system of Allâh ﷻ. According to need, Allâh ﷻ places these animals in the world.

In the past, fighting would take place on horseback. Nowadays, people fight from tanks and jets. Logically, there should have been abundance of horses all around as none would be getting killed on battlefield. However, we find very few horses in sight. This is the system of Allâh ﷻ.

Coming back to the hadîth, by keeping away from people, a person is saved from many sins. Once people sit and gather together, sins commence. There is backbiting, slander and a host of other sins. According to necessity, meet with people. As soon as one is done, he should remain alone. This is for every era, and more-so in our times. Today, very few gatherings are free from evil. Hazrat Shaikh ﷺ has stated that in today's times, even the gatherings of the pious are not free from backbiting and tale-mongering. A person goes for jamâ'at. He makes wudhu, performs two rak'ats salâh and sits for mashwarah. In the name

of mashwara, he starts speaking ill of even ulamâ. A person goes for umrah. Sitting in front of the Hajr Aswad, he begins backbiting. A person goes to the khanqah. He is sitting for I'tikâf in the last ten days of Ramadhân. As soon as he meets up with others, he starts talking about others, falling into backbiting and evil.

It is therefore best to remain silent. Our ustâdh used to say to one of our friends whilst we were studying, "Your sleeping is a greater ibâdah than staying awake." Whenever he was awake, he was getting involved in some sin or the other. Therefore, it was better that he sleeps.

Many times, with the excuse of tea, evil speech commences. Moulana Inâmul Hasan Saheb ﷺ used to say, "There is no problem in having *nashtâ* (breakfast.) The problem is when you have *naaaaaashtâ*. This refers to a long breakfast with so much of nonsensical conversation.

On the other hand, one should not cut off so much from people that he is not even prepared to smile and make salâm. People will then regard him as a proud person. Meet others, greet them, ask them their condition, and continue with your work. By doing this, a person will be saved from many evils. Firstly, we do not do much righteous deeds. Then why should we destroy these few deeds by giving it to others, and thereafter loading their sins onto our heads. Our sins are enough for us. Why are we taking the sins of others onto ourselves? May Allâh ﷻ protect us from all these sins! We should learn these lessons and propagate to others. The more we will speak about these matters, the more we will

acquire its reality. We will realize how lacking we are in these qualities.

باب رَفْعِ الأَمَانَةِ

CHAPTER: THE DISAPPEARANCE OF TRUSTWORTHINESS

Amânat (trustworthiness) is the opposite of *khiyânah* (untrustworthiness). *Amânat* means to fulfil rights, and *khiyânah* means to be deficient in fulfilling rights. Allâh ﷻ states in the Qurân Karîm,

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

He knows the treachery of the eyes. (Ghâfir verse 19)

The eye is a trust from Allâh ﷻ. To use it correctly is necessary. If a person looks towards evil and wrong, he is committing an act of *khiyânah*.

Our pious have explained this verse in a poetic form,

آنکھوں کی چوریاں اور دل کے راز سب تو جانتا ہے اے بے نیاز

The treachery of the eyes and the secrets of the heart,
You are fully aware of it, O Independent One.

A time will come when *amânat* (trust) will be lifted. Dîn is also a trust. Allâh ﷻ states in the Qurân,

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنسَانُ

Verily We presented the trust upon the heavens, the earth and the mountains, but they refused to bear it. Man bore it. (Ahzâb verse 72)

The huge and powerful creations were afraid to carry this responsibility. Man, in his simplicity, declared that he will do so. Many people have confined *amânat* to some-one keeping his wealth by you, and you returning it properly. This is only one type of *amânat*. Our dîn is an *amânat*. Our eyes and tongue are an *amânat*. Our time is an *amânat*. Therefore, a person should endeavour to fulfil all of these trusts. May Allâh ﷻ grant us all the ability!

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلاَلُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ ". قَالَ كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ قَالَ " إِذَا أُسْنِدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ، فَانْتَظِرِ السَّاعَةَ ".

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "When trustworthiness is lost, then wait for the Hour." It was asked, "How will trustworthiness be lost, O Allâh's Messenger ﷺ?" He ﷺ replied, "When authority is given to those who do not deserve it, then wait for the Hour."

When authority is given to those who do not deserve it, then wait for the Hour.– This is commonly found today, and more-so at governmental levels. Leaders and presidents give high posts to friends and acquaintances, whereas they are not fit at all for

those posts. A person is made the Minister of Health, but has no clue about medicine and health. In fact, generally, the presidents and prime ministers themselves are not worthy of their posts. How do they receive such high posts? It is through their system of democracy. To win an election, a person campaigns so that more people can vote for him. Whilst campaigning, it is compulsory to lie, deceive, and make false promises. Such a person can never be eligible for such a high post. However this system is found in the whole world. The correct method is that of the khilâfah, where the intelligent and pious people of the era feel that a certain individual is worthy of ruling the country. He then takes control and fulfils the responsibilities placed upon him.

Anyhow, when such unworthy people are given these posts, then a person should await Qiyâmah.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، حَدَّثَنَا حُذَيْفَةُ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ، حَدَّثَنَا " أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ ". وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ " يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِرًا، وَلَيْسَ فِيهِ شَىْءٌ، فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ، فَيُقَالُ إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِينًا. وَيُقَالُ لِلرَّجُلِ مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ. وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، وَلَقَدْ أَتَى عَلَىَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ لَئِنْ كَانَ مُسْلِمًا رَدَّهُ الإِسْلاَمُ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَىَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ إِلاَّ فُلاَنًا وَفُلاَنًا

". قَالَ الْفِرَبْرِيُّ قَالَ أَبُو جَعْفَرٍ حَدَّثْتُ أَبَا عَبْدِ اللَّهِ فَقَالَ سَمِعْتُ أَحْمَدَ بْنَ عَاصِمٍ يَقُولُ سَمِعْتُ أَبَا عُبَيْدٍ يَقُولُ قَالَ الأَصْمَعِيُّ وَأَبُو عَمْرٍو وَغَيْرُهُمَا جَذْرُ قُلُوبِ الرِّجَالِ الْجَذْرُ الأَصْلُ مِنْ كُلِّ شَيْءٍ، وَالْوَكْتُ أَثَرُ الشَّيْءِ الْيَسِيرُ مِنْهُ، وَالْمَجْلُ أَثَرُ الْعَمَلِ فِي الْكَفِّ إِذَا غَلُظَ.

Hudhaifa ﷺ narrated, "Rasulullâh ﷺ narrated to us two narrations (regarding amânat (trust)), one of which I have seen (happening) and I am waiting for the other. He narrated that trustworthiness was preserved in the roots of the hearts of men (in the beginning), and then they learnt it from the Qur'an, and then they learnt it from the Sunnah. He ﷺ also told us about its disappearance, saying, "A man will go to sleep whereupon trustworthiness will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the trustworthiness will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember rolls over one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, Islâm would prevent him from cheating; and if he was a Christian, his ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.

He narrated that trustworthiness was preserved in the roots of the hearts of men – When this quality was found in the recesses of the heart, then this quality would become manifest in the other limbs of the body. Nabî ﷺ has stated,

إِذَاصَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ

When the heart is correct, the whole body will be corrected.
(Bukhârî, Muslim)

When trustworthiness was found in the heart, then there was trustworthiness in the eyes, in the ears, in the tongue, in the hands, and in every matter.

and then they learnt it from the Qur'an, and then they learnt it from the Sunnah – This quality was found in the hearts. However the detailed application was not known to them. This became apparent in the teachings of the Qurân and sunnah. The virtues and the realities of the different forms of *amânah* was explained in detail, so that people could practically implement those teachings.

He ﷺ also told us about its disappearance – Rasulullâh ﷺ then explained that *amânah* will be removed from the hearts of men gradually in different stages. Eventually this quality will not remain. Outwardly, it will seem that a person is trustworthy, but inside there will be no trace of trustworthiness. This is like the blister, which seems to be raised, but has nothing within it. It is a matter of great sadness that a person outwardly seems to be a strong Muslim, but he has no feeling or quality of trustworthiness within himself. He has a long beard, and wears Islamic dress. On the other hand, he does people down in business without batting

an eyelid. He has no control over his eyes and tongue. This has become common nowadays.

Another form of *amânah* is when some-one makes an appointment to meet another. He has no concern to come on time. He does not have the decency to even phone to say that he will not be able to make it. He then comes at a later period and demands to see the person, stating that he has an appointment. The minimum one should do is phone to cancel his appointment if he is not able to abide by the time given, and then make an appointment for a later period.

So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. – This is common in businesses today. Very few people can be trusted. A person buys goods, but refuses to pay. Another person orders a certain stock of goods, but other goods are delivered to him. There is fighting upon fighting.

In the past, all were trustworthy. Now a time will come when the trustworthy people will be picked out. Before in South Africa, there were very few people who kept beards. Those who kept were called *dârhî chacha* (beard-man), because there was no one else keeping a beard. Similarly, a time will come when there will be so few trustworthy people that they could be pointed out.

Then it will be said that in such-and-such tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart. – Such people will

be found who outwardly will be regarded as trustworthy, but will be completely untrustworthy. Many people say regarding certain leaders, "How intelligent he is! What qualities he possesses!" However, this is all but a front. Their lives are based on shrewdness and deceit. We generally make this error by saying, "He is very clever." However many times the person is not clever, but shrewd. He is a master in deceiving people.

Today, in business and politics, a person who is a master of deceit and treachery is regarded as most successful. Unfortunately, even many collectors for madrasahs are masters in extorting money from unsuspecting people. He is regarded as an expert in collecting funds. Simple-minded people are regarded as useless in collecting funds.

The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, Islâm would prevent him from cheating– His Islâm was so strong that it would not allow him to deceive and cheat.

If he was a Christian, his ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.– Complete trust has not been removed, but a great portion has definitely been taken away. Till today, Alhamdulillah, there are still people in the world who are trustworthy. They might be few in number, but they still exist.

Our one friend, living in Botswana, went to India once, his original homeland. He reached Bombay Central Station with his brother by taxi. In his attaché, he had his passports, two cameras,

important documents, and a sum of money. After alighting from the taxi, and paying the taxi driver, the taxi driver drove away. He asked his brother, "Where is my attaché?" His brother replied, "I do not have it. I thought you have it." They then realized that it must have been left in the taxi. They became perplexed and worried, not knowing what to do. Their train tickets, passport, and money were in that bag. Suddenly they see the taxi returning. The driver handed over his attaché to him. You can well imagine their state of happiness. This person took out a huge sum of money and gave it to the Hindu taxi driver, who refused to take it. The taxi driver said, "Another person sat in my taxi. He saw the attaché, and I realized it was yours. I have come to return it. You can give me the amount showing on my meter which it cost me to return here." This Botswana brother handed him a business card and said to him, "Whenever you have any work, please feel free to call me. I will assist you." When this brother narrated the incident to me, he said, "This happened twenty-five years ago. Till today, he has not phoned me." This was not even a Muslim person, but a Hindu who possessed so much of honesty.

Similarly, the son and daughter of one of our friends in Pietermaritzburg studied to become doctors in Lahore. They had one friend there, where they would visit at times. This friend of ours had left a whole bag of gold coins in his care. After his children returned, he did not collect the bag. Many years later, he went to Pakistan. Whilst in Karachi, he made arrangements to travel to Lahore. When our Shaikh asked him the reason, he explained that he was going to fetch his gold coins. Hazrat was surprised, "Do you think any Pakistani will return your money, especially after over fifteen years?" The man said, "I will go and

try." He went to Lahore. The person put him up for the night, and took him the next morning to the bank. He opened a safe box, and returned the bag to him exactly as it was given to him so many years ago. Thus, till today, there are some people who are honest and trustworthy, Muslim and non-Muslim, albeit very few in number. A time will eventually come when there will not be even one honest person.

Once I was in OK bazaar. I purchased something for R109, but the teller had mistakenly charged R1,09. When I returned home, I saw the mistake. I went back and gave the outstanding money. The person remarked, "You must be a Muslim." This is actually a *da'wat* (invitation) to Islâm. Even in our government circles, there are many who want Muslims in position, because they know that Muslims are clear and fair in their dealings. They thus want the Muslims to handle many of these affairs. However, those who are benefitting incorrectly from the system are not happy with this state of affairs, as they feel that they will be at a loss. All their schemes and plans will come to naught. They are even prepared to kill these Muslim people, who they feel are a threat to them.

In the past, this quality of trustworthiness and honesty was common. We make duâ that Allâh ﷻ grants us the ability to see such an era again. This is not difficult in the least bit for Allâh ﷻ.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا النَّاسُ كَالإِبِلِ الْمِائَةُ لاَ تَكَادُ تَجِدُ فِيهَا رَاحِلَةً ".

Abdullah ibn Umar ﷺ narrates that he heard Rasulullâh ﷺ saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

We used to hear in India, "So many students graduate every year. However, not one imam or one teacher can be found. Many do not have *isti'dâd* (ability.) Those who possess some ability seek worldly goods with their knowledge.

Any person doing a work has to have two qualities: he must know how to do the work and he must be trustworthy. In the story of Mûsâ ﷺ, the daughters of Shuaib ﷺ said,

إِنَّ خَيْرَمَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

The best of those who you hire is one who is strong and trustworthy. (Qasas verse 26)

Strong means that he has the ability to do the work. Alhamdulillâh, today there is a great change in the madrassahs. Where evil has increased, there has also been an increase in good. May Allâh ﷻ increase the good and remove the evil! Amîn!

CHAPTER: SHOWING OFF

بَاب الرِّيَاءِ وَالسُّمْعَةِ

Riyâ (show) has to do with the eyes (seeing), while *sum'ah* refers to the ears (hearing). A person does an action so that others may see him, or so that others can speak and hear of his actions. Both these actions are prohibited. Hazrat Thânwî ﷺ has defined *riyâ* in the following manner,

المراءات فيي العبادات لغرض دنيوبي او لغرض فاسد

Showing off in acts of worship for some worldly or corrupt gain.

Our Shaikh ﷺ used to say that *riyâ* refers to showing (**دكهانا**), and not others merely seeing the action(**ديكهنا**) . Many people become afraid when others come to know that they are performing certain actions. They feel that all their rewards are destroyed. So remember that this is not regarded as *riyâ* (show). *Riyâ* will only take place when a person makes intention to show others. Many people, even learned ones, are under the misconception that *ikhlâs* (sincerity) refers to a person doing an action in such a manner that none know of it. This is not the reality of *ikhlâs*. *Ikhlâs* means to do something for Allâh's sake. Our Shaikh ﷺ used to explain that, for example, a person performs ishrâq salâh daily in the masjid, whilst there is none around. One day, another person stays in the masjid. The first person now does not perform his ishrâq salâh. This non-performance is also a type of *riyâ* (show), since the person did not perform salâh, due to the other person's presence. Doing an action as well as abstaining from an action for people is both incorrect.

If *ikhlâs* meant that none should see a person's action, then salâh with jamâ'ah would not have been compulsory. Men would have been commanded to perform salâh in the inner-most recesses of their homes, as women do, so that none could see them. We see however, that we are commanded to perform our salâh with jamâ'ah. Masjids are built for this purpose, and adhân is called out for every salâh. If *ikhlâs* meant that none should see a person's action, then Hajj in Makkah Mukarramah would not have been compulsory. A person would be commanded to build high walls, then build a mini Ka'bah, Muzdalifah and Arafât in his back yard, where he would complete the rites of Hajj. However, we find that Hajj is performed in front of everyone. In fact, the best Hajj is when one ties his ihram at home and proceeds. So these actions are not contrary to *ikhlâs*. Yes, when done with the intention of showing off to others, then it becomes *riyâ*. Do every action with the correct intention – only for the pleasure of Allâh ﷻ.

If an action is done for Allâh's pleasure, then Allâh ﷻ will grant great reward to a person. If the action was done for Allâh ﷻ and to show people, then Allâh ﷻ is أَغنَى الشُّرَكَاءِ (the most independent of partners.) Allâh ﷻ leaves the action completely for the others. Ibrâhim ﷺ made *tawriyah* thrice. *Tawriyah* means to say something which people understand in a certain way, whilst you have another meaning in mind.

a.) When Ibrâhîm ﷺ broke the idols, the people asked him who had broken it, he replied,

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا

In fact, this big one amongst them did it. (Ambiyâ verse 63)

What he meant that these idols were the cause of him doing that action, and not that they had in reality done it.

b.) The second occasion was when Ibrâhîm ﷺ was asked to join the people for their yearly festival out of the village. He replied by saying,

إِنِّي سَقِيمٌ

Verily I am sick. (Sâffât verse 89)

People thought that he was physically sick, but in fact he was sick of the idol-worship which his people were engaged in.

c.) The third time was when Ibrâhim ﷺ was travelling with his wife Sârah ﷺ through an area wherein an evil king resided. He would always interfere with young married women. However, if she was travelling with some other male relative, he would not touch them. When they were asked, he said, "This is my sister Sarah." They thought it was his biological sister, but he meant sister in Islâm.

The first two incidents are mentioned in the Qurân, but not the third. The commentators explain that the first two statements were uttered only for the sake of Allâh ﷻ, with no outward benefit accruing to Ibrâhîm ﷺ. As for the third incident, Ibrâhîm ﷺ uttered those words for Allâh's sake as well as due to *ghairah* (self-honour), which every man possesses with regards to his wife. Such a lofty level of sincerity was sought from Ibrâhîm ﷺ.

The alim who narrated this incident to me also mentioned another incident. He says that when the British ruled India, a judge said to Shaikhul-Hind ﷺ, "I want to ask you a question if you won't feel offended." When Shaikhul-Hind gave permission, he asked, "Why is it that the British are white, whist the rest of you Indian people are of all colours." Shaikhul-Hind ﷺ said, "I will answer you on condition that you do not become offended." The judge mentioned, "Why should I feel offended? I asked the question." Shaikhul-Hind ﷺ then replied, "Horses are of different colours: some are black, some are white, some are red, and some are brown. On the other hand, donkeys are all one colour."

Zubaidah, the wife of Hârun Rashîd, performed many great acts of social welfare work. After her demise, some-one saw her in a dream in a lofty place in Jannah. They asked her, "How did you receive such a lofty status. Was it due to your welfare and social acts?" She replied in the negative, saying that these actions went to their masters. In other words, when a person does some social work, this thought comes to one that people must see how much work I have done, and they must talk about me. So, all these actions went to those people.
She then explained that due to certain intentions which she had made in the depths of her heart, she was forgiven. In actions, there is not so much of value. The value is in the *ikhlâs* (sincerity) with which it is done.

All actions are zero without îmân and *ikhlâs*. If zero is added to zero, the result is zero. If ten zeros are added to one another, the result will be zero. If there is îmân and *ikhlâs* i.e. the action is done for one Allâh, then if zero is added after one, a person will

get ten; if two zeros are added, a person will get hundred; if three zeros are added, a person will get thousand, and so on. Now, the more actions a person does, the more his value will increase, due to his îmân and *ikhlâs*.

Imâm Shâfîî ﵀ has stated that every person must do such actions which are known by none but him and Allâh ﷻ. Such actions will greatly assist a person in the Hereafter. Value in the hereafter will be according to *sifât* (qualities), and not mere actions. Most people, including many ulamâ, concern themselves with outward actions, but pay no attention to developing inner qualities like sincerity, the reality of îmân, etc.

Abdullah ibn Mubârak ﵀ passed away. Some-one saw him in a dream, and asked him how he fared. He replied that Allâh ﷻ had granted him a high position.However, his neighbour, a blacksmith, attained even higher ranks. The person was surprised as the neighbour was an ordinary person, working with metal the whole day. When he asked the reason for this, he was told, "This blacksmith used to work the whole day. However, he used to always say, 'If I was free like him, and my monetary needs were taken care of as Abdullah ibn Mubarak, I too would have freed myself for the worship of Allâh ﷻ.' Due to his sincere intention, Allâh ﷻ gave him a very high position. On the other hand, those who are not sincere, then their position is very dangerous as mentioned in the following narration.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ،. وَحَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، قَالَ سَمِعْتُ جُنْدَبًا، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم غَيْرَهُ فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ ".

Jundub ﷺ narrates that Rasulullâh ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allâh will let the people hear of his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh will disclose his real intention (and humiliate him)."

Moulana Umar Saheb Palanurî ﷺ used to beautifully mention an example of *ikhlâs*. He said, "You do work for one brother, Abdur-Razzâq. When the work is complete, you proceed to his brother Abdul Ghafûr, for payment. Abdul Ghafûr will say, "Why are you asking me? You did not do any work for me. You worked for Abdur-Razzâq. Ask him for remuneration." Similarly, in this world if a person does acts of worship for others, and then expects Allâh ﷻ to recompense him, then Allâh ﷻ will say to him, "Go to those for whom you did the action. Do not come to me."

A person has to continuously check his intention. Effort has to be made to acquire the reality of sincerity. People spend three years to become a hafiz, six to seven years to become an âlim, one or two years to become a qârî and mufti, but not one minute is taken out to acquire *ikhlâs* (sincerity.) This quality does not come automatically into one, nor will it descend by mere wishful

thinking. If a person stands on the pavement, places four bamboo sticks on the ground, covers it, sells tea, and names it Hotel Paradise, then this will not become Hotel Paradise by its mere name. In like manner, if a person feels that he is sincere, it does not mean that he in reality is sincere. The reality of this quality has to come into one. For this, one has to go to the experts in the field. If one wants to study Bukhari Sharîf, he cannot go to an ustâdh teaching in the maktab. He has to go to an ustâdh who has experience in teaching the book. If you want *ikhlâs*, you have to go to those who possess this quality. Moulana Abdul Ghani Phulpurî ﷺ used to say,

دودھ ملتا ھے دودھ والوں سے کپڑا ملتا ھے کپڑے والوں سے میٹھای ملتا ھے میٹھای والوں سے

Milk is acquired from the milkman, clothing is acquired from the cloth merchant, sweetmeats are acquired from the sweetmeat seller.

Logically it follows

اخلاص ملتا ھے اخلاص والوں سے

Sincerity is acquired from those who possess sincerity.

Stay in the company of those who you feel are sincere, you will gain those qualities. *Sifât* (qualities) are transferred from the heart of one person to another. Dîn will not come by mere lectures or by books. It will come into a person by **suhbat** (companionship) of the pious, by pleasing them and by acquiring their duâs.

If a person does any action so that people may speak about it, then Allâh ﷻ allows it to happen.

وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوٰى

And for every person is that which he intended. (Bukhârî)

This fame and name will remain for an extremely short period of time. Then it will come to an end. Those who were praising and those praised will all pass away. If Allâh ﷻ grants honour, then this honour remains forever. See how the name of Rasulullâh ﷺ is taken throughout the world as well as his Sahâbah ؓ. On the other hand, no one honours and respects Abu Jahal and Abu Lahab. Only by the blessings of Islamic history is their names known. Otherwise, none of their followers are in existence who will take their name. Similar is the case in every era. Despite the fact that the Muslims are so weak, millions of salawât (durud) are sent daily to Rasulullâh ﷺ. Great philosophers and scientists have passed. There is none to take their names. Our great elders are revered and respected by so many. Moulana Qâsim Nanotwî, Shaikhul-Hind, Moulana Thanwi, Moulana Ilyâs, Moulana Anwar Shah Kashmiri ؒ and so many others are fondly remembered till today. Their work was done for Allâh's pleasure, thus it remained benefitting so many.

Leave aside others, if even an alim does work with the incorrect intention, then his work remains for a few days before terminating. If his work was done sincerely, his name and work remains alive, and he continues to receive the rewards in the grave.

The fire of Hell will be heated by three groups of people. One is the group of scholars (ulamâ). On the Day of Judgement, they will

say, “O Allâh! This action of learning and teaching was done for You.” Allâh ﷻ will say, “You are lying. Your object was so that people could praise you. This reward you have already received in the world.” He will then be flung upside down into the Fire. Abû Hurairah ﷺ once narrated this hadith and cried so much that he fell unconscious a couple of times. This is something every person must be concerned about. May Allâh ﷻ grant us the ability! Âmîn

Another important point to remember here is that being famous is one thing, and being accepted in the court of Allâh ﷻ is another thing altogether. There are many who are famous, but not accepted at all in the court of Allâh ﷻ. Some people are accepted, but are not known amongst people. There are many individuals in this ummah who are such. Then there are such servants who are famous as well as accepted. In actual fact, it is at times necessary to have both qualities, for example, the Nabî of Allâh ﷺ. It is actually prohibited for them to stay and worship Allâh ﷻ in solitude. They have to openly proclaim,

إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا

I am the Messenger of Allâh to all of you. (A’raf verse 158)

The ambiyâ ﷺ have to be known, as they are already accepted. Similarly, at times, it is necessary for the ulamâ to come forward. A beginner (*mubtadî*) should not do so. However, once the quality of sincerity is entrenched in him, then he can proclaim,
“I am an âlim. Listen to what I have to say.” His object is not to call the people towards himself, but to the dîn of Allâh ﷻ.

A beginner (*mubtadî*) should now not imitate his elders in this aspect. This is one illness found generally. Hazrat Shaikh ﷺ said, "One should not look at the ending stages of the pious, but should rather study their initial lives." In the ending stages, people respect and honour them, present gifts to them and listen to them, without asking for any proof. Now, a beginner should not do the same and expect all to praise and honour him. In the beginning stages, one has to strive (make *mujâhadah*.) After a lot of striving, if Allâh ﷻ wills, then one will reach such ranks as well. However, our intention should be sincere. It should not be to acquire gifts and worldly favours. Our intention should only be to please Allâh ﷻ.

Sometimes, people make an error in understanding *ikhlâs*. Four or five people are travelling together. One is an âlim there. The time of salâh arrives. The âlim now conceals himself. He does not inform the others that he has studied. Another person steps forward and recites incorrectly. Now, to conceal one's status is harâm (prohibited.) To explain one's rank on such opportunities is fardh. One should say, "I studied for so many years at a certain institution. Therefore I will lead the salâh." Yes, if there is another âlim around, who can read better, then one should allow him to lead the salâh.However, if all are ignorant, and a person does not go forward, regarding himself as a humble person, then remember that this is not humility but *mudâhanat* in dîn and a major sin. When one does not possess correct understanding, then he commits major sins, regarding them to be acts of virtue. People are mentioning wrong masâil, and the âlim keeps quiet, regarding himself to be humble and sincere. This is completely

wrong. Yes, if another âlim is present, then there is no problem if one allows the other to go forward. In fact, this is better.

بَاب مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

CHAPTER: WHOEVER STRIVES AGAINST HIS NAFS TO OBEY ALLÂHﷻ

Mujâhadah refers to curbing and controlling one's desires. Hazrat Thanwi ﷺ has stated that nafs refers to:

مرغوبات طبعیہ غیر شرعیہ

Natural desires which are not in accordance to the Shariah.

Every person has desires, Muslim and non-Muslim. A person has to control those desires which are contrary to the commands of Allâh ﷻ. It should not be like the incident of one ignorant sufi sheikh, as mentioned by Hâji Imdâdullah Muhâjir Makki ﷺ. He used to live in a cave. People held him in high esteem, as he mixed very little with people. Once, he desired to use itr. He said to his nafs, "You desire to use itr. I will go against your desires." He then took some excreta and stuffed it up his nose.

One sincere, but knowledgeable disciple (murîd), noticed this. With respect, he said, "Hazrat, what is the smell emanating from you?" The sufi explained to him how he had gone against his nafs, and punished himself. The murîd then explained to him that no salâh of his was correct, as his wudhu and ghusl were not even correct. The sheikh was sincere. He accepted what the murid told him, and corrected himself. There are so many people who are

under the impression that they are making great sacrifices whereas they are committing sins. So, a person has to fight against the prohibited and wrong desires of the nafs.

Our Shaikh ﷺ used to say that one should allow his nafs permissible things. If a person does not even allow his nafs permissible things, then it will become rebellious. It will not accept what you say. Give permission for your nafs to partake of those things which have been declared permissible by Allâh ﷻ, like food, drinks, clothing, etc. all within limits. If a person always goes against his nafs, then he will eventually fall into such sins which he could never imagine possible. Therefore, keep the nafs happy in whatever is permissible. Don't go anywhere near harâm.

Mujâhadah should be made in the obedience of Allâh ﷻ. Many gurus and other non-Muslims make great sacrifices, but this sacrifice is not in the obedience of Allâh ﷻ. At times, they walk on fire and nails, and even sleep on them. Never become affected if you ever hear of people entering churches with crutches and emerging hundred percent hale and healthy. The main thing is the sunnah, the commands of Allâh ﷻ and following the shariah. Once, I gave da'wat to a Christian person. He asked me, "Is there miracles in Islâm, like a person coming with crutches and leaving with no sickness?" I answered, "If all these miracles were true, all hospitals would have closed up. There would be no need for doctors and medical centres." When he heard this, he began laughing. I then explained to him that in majority of cases, it is merely made-up and a show. Such type of *mujâhadah* is in the obedience of Shaytân. He too assists and helps those who

sacrifice for him. Much harâm actions are perpetrated in many *amaliyât* for effect to take place. Many harâm actions have to be done for Jâdû to be effective. Therefore, never be effected and overawed by these satanic actions.

Real power is actually in sunnats. Once a jamâ'at went to Japan. This was at the time when telephone exchange was still in vogue, a very long time ago. They could not find any Muslims or masjids. They asked a Buddhist priest if they could spend the night in his temple. Realising that they were good people, he allowed them to stay for a few days at no cost. Two or three days later, the Buddhist priest and his whole family accepted Islam. He then explained to them the reason for his reversion. He asked for the physically and spiritually strongest person of the jamâ'at. Placing him at a wall a distance away, he did some actions with his eyes and managed to drop him to the ground. He then explained that through the *mujâhadah* (sacrifices) he had made, he was able to do this action. However, he noticed that in every sunnah action which the jamâ'at brothers were doing, there was far more power. We cannot see this power, but it definitely is there.

Our pious elders have stated that when a person lifts his finger in *tashahhud*, it is heavier on Shaytân than all the world's arrows, spears and bombs raining upon him. This is because a person is declaring the oneness of Allâh ﷻ.

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ . رضى الله عنه . قَالَ بَيْنَمَا أَنَا رَدِيفُ النَّبِيِّ، صلى الله عليه وسلم لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ آخِرَةُ

الرَّحْلِ فَقَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنَ جَبَلٍ ". قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ، وَلاَ يُشْرِكُوا بِهِ شَيْئًا ". ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنَ جَبَلٍ ". قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لاَ يُعَذِّبَهُمْ ".

Mu`adh ibn Jabal ﷺ states, "While I was riding behind Rasulullâh ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he ﷺ said, "O Mu`adh!" I replied, "I am present at your service, O Allâh's Messenger ﷺ!" He proceeded for a while and then said, "O Mu`adh!" I said, "I am present at your service, O Allâh's Messenger ﷺ!" He then proceeded for another while and said, "O Mu`adh ibn Jabal!" I replied, "I am present at your service, O Allâh's Messenger ﷺ!" He said, "Do you know what is Allâh's right on His slaves?" I replied, "Allâh and His Messenger know better." He said, "Allâh's right on his slaves is that they should worship Him and not worship anything besides Him." He then proceeded for a while, and again said, "O Mu`adh ibn Jabal!" I replied. "I am present at your service, O Allâh's Messenger ﷺ." He said, "Do you know what is (Allâh's) slaves' (people's) right on Allâh if they did that?" I replied, "Allâh and His Messenger know better." He said, "The right of (Allâh's) slaves on Allâh is that He should not punish them (if they did that)."

While I was riding behind Rasulullâh ﷺ as a companion rider and there was nothing between me and him except the back of the

saddle – Look at the love Sahâbah ﷺ had for Nabî ﷺ. They would fondly remember those moments and occasions when he advised them and taught them. He also mentions how close he was sitting this time to Nabî ﷺ. With what relish and enjoyment he remembered and made mention of this fact!

O Mu'âdh – This shows how Nabî ﷺ spread the message of dîn, with great love and feeling. Wherever Rasulullâh ﷺ had an opportunity, he would teach the Sahâbah ﷺ different aspects of dîn. Teaching of dîn was not confined to a class-room, masjid, etc. The Sahâbah ﷺ used to say, "We were walking with Nabî ﷺ, we were sitting in the gathering of Nabî ﷺ, we were travelling with Nabî ﷺ."

The message Rasulullâh ﷺ wanted to impart was an extremely important one. Therefore, he ﷺ used this tactic to draw the full attention of Mu'âdh ﷺ towards him. On asking him, "Do you know what Allâh's right on His slave is?" Muadh ﷺ replied with the utmost level of respect and reverence. "Allâh and His Messenger know better." This quality of *adab* (respect) was an outstanding feature and quality of the Sahâbah ﷺ which caused them great progress in this world and the hereafter.

He ﷺ said, "Allâh's right on His slaves is that they should worship Him and not worship anything besides Him." – This is the most important aspect of dîn. The Qurân from beginning to end is full of the lesson of tawhîd. The object of the incidents in the Qurân is to establish the belief of tawhîd. Acts of worship should only be

done for Him and none else. Riyâ (show) is also a type of shirk. A person's gaze must turn away from all the creation only towards Allâh ﷻ.

He ﷺ said, "Do you know what is (Allâh's) slaves' (people's) right on Allâh if they did that?" – No person has got any right over Allâh ﷻ. This is the belief of the mu'tazilah (a misguided group.) Our belief is that we have no right over Allâh ﷻ. Out of His grace, He ﷻ has declared some things binding upon Himself. No one has a right to tell Allâh ﷻ, "This is my right. I deserve this." Whatever He ﷻ grants is only by His *fadhl* (grace.)

He ﷺ said, "The right of (Allâh's) slaves on Allâh is that He should not punish them (if they did that)." – Allâh ﷻ will either forgive a person immediately, or after spending some time in the Fire of Jahannum. This shows the great value of *tawhîd*. One should abstain from all types of *shirk*. Many of us think that we are pure monotheists (*muwahhids*). However, we include others in our acts of worship. Our actions are not done sincerely for Allâh ﷻ. Majority of us do not even utter Inshâ-Allâh. Since this is not in our hearts, we do not bring it on our tongues. A person is going for umrah. His tickets are booked. He does not say, "Inshâ-Allâh, I will reach on a certain date." So many things can happen to one. We must always place Allâh ﷻ in front.

Sulaymân ﷺ spent one night with his hundred wives, intending that every one of them fall pregnant, and give birth to a child, who would become a warrior (mujâhid) in Allâh's path. However, he did not say Inshâ-Allâh. From all the wives, only one woman

gave birth, and that too, to a deformed child. Rasulullâh ﷺ, on one occasion, did not say Inshâ-Allâh, and revelation was suspended for a long period.

This is also a form of *shirk*, where a person says I will do it. He is placing trust upon himself. If a person does not continuously keep a check on himself (*muhâsabah*) and introspect, he will fall into major sins, without even realizing it. Even if a great Shaikh with thousands of murîds does not keep a check on himself, he will fall into major sins.

بَابُ التَّوَاضُعِ

CHAPTER: HUMILITY

Attaining this quality is also of great importance. Rasulullâh ﷺ said,

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

Whoever humbles himself for Allâh's sake, Allâh ﷻ will elevate him. (Shuabul Imân)

Moulana Rûm ﷺ mentioned, "When a person hides himself (i.e. he regards himself as nothing), just as the sun becomes hidden at night, then Allâh ﷻ will make him shine like the sun which emerges in the morning."

Whoever regards himself as absolutely nothing, Allâh ﷻ makes him everything. A person should therefore always adopt humility.

The hadith continues,

وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ عَزَّ وَجَلَّ

He who has pride, Allâh ﷻ disgraces him. (Shuabul Imân)

Whoever Allâh raises, none can drop him. Whoever Allâh ﷻ lowers, none can raise him. Many people feel that they possess humility. However when something is done against their nature, then a person's true colours show.

Once, Moulana Umar Saheb Palanpurî ﷺ sitting in Masjid Nabawî, saw an acquaintance of his who used to write in his letters, "The lowest of people," "The person who is nothing," etc. Moulana called out to him, "O donkey, come here." The person felt offended, as he was referred to as a donkey by Moulana. Moulana then said to him, "You normally write that you are nothing (*lâ shai*). From nothing, I made you a donkey. You were supposed to thank me." So many of us become deceived with titles. We write that we are nothing, and then feel that this reality is within us. However when a person speaks contrary to us, then we become upset. See what our attitude is if someone speaks against us. If some-one has to slap us, what will our reaction be? On such occasions, a person can judge the condition of a person's humility.

One Moulana went to a certain village to give a lecture. He was supposed to spend the night at an inn. He went to the owner and explained that he would be coming late at night, after his lengthy lecture. The owner should therefore inform the security to open up for him. After the lecture, the Moulana went to the inn, and

knocked. The security person asked, “Who is there?” He replied, “Hazrat Moulana Hafiz Qari Mufti……..,” and many other titles. The guard closed the window and went back to sleep, leaving the poor Moulana outside. The Moulana was forced to sleep on the pavement. Next morning, infuriated, he proceeded to complain to the owner. The security guard was called and he explained that there was only place for one person. About twenty five people came last night, which is why he did not allow them in. So these titles actually land a person in problems.

A person who lives with humility is normally dealt with great mercy. People feel sorry for him, and treat him well. As for a proud person, he is disliked by people.

Creating this quality of humility needs an independent effort. This quality will be attained by ‘straightening the shoes of buzurgs,’ which means serving them. Some people feel shy to place the shoes of buzurgs down. This pride is a barrier. Similarly, they feel shy to portray their love to their Shaikh. This too is due to the barrier of pride in their hearts. When humility is created, it becomes extremely easy for a man to show appreciation and gratitude to his wife, and vice versa. When a person has pride, he feels hard to fulfil the rights of others. He cannot even say *jazâkAllâhu khairan* for a favour done.

A great way of creating humility is to make salâm to all. Another easy way is by lifting the shoes of one’s parents, Shaikh and ustadhs at least.

By creating a few qualities like humility and *shukr* (gratitude,) Allâh ﷻ becomes so happy that He ﷻ draws the person to Himself. Thereafter Allâh ﷻ Himself corrects all the person's other matters. Allâh ﷻ corrects His character, Allâh ﷻ grants him knowledge, Allâh ﷻgrants him the ability to fulfil all his dues to Allâh ﷻ (like qadhâ salâh, fasting, etc.) and fellow human beings (like loans, etc.).

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم نَاقَةٌ. قَالَ وَحَدَّثَنِي مُحَمَّدٌ أَخْبَرَنَا الْفَزَارِيُّ وَأَبُو خَالِدٍ الأَحْمَرُ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسٍ قَالَ كَانَتْ نَاقَةٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم تُسَمَّى الْعَضْبَاءَ، وَكَانَتْ لاَ تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَبَقَهَا، فَاشْتَدَّ ذَلِكَ عَلَى الْمُسْلِمِينَ وَقَالُوا سُبِقَتِ الْعَضْبَاءُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لاَ يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ ".

Anas ﷺ narrated that Rasulullâh ﷺ had a she-camel called Adbâ' and it was too fast to surpass in speed. There came a Bedouin riding a camel of his, and that camel outstripped it (i.e. Adbâ'). That result was hard on the Muslims who said sorrowfully, "Al-Adbâ has been outstripped." Rasulullâh ﷺ said, "It is due from Allâh that nothing would be raised high in this world except that He lowers or puts it down."

Adbâ – Rasulullâh ﷺ had a habit of naming his animals, clothing and even swords. This too is one sunnah practise. This camel used to move quite fast. The Sahâbah ﷺ were quite pleased to see the camel of Rasulullâh ﷺ ahead, so that they could remain

behind, as a token of respect. However, once a village-dweller, unaware of the etiquettes of respect and honour, came with his camel, and this camel went much faster than the camel of Rasulullâh ﷺ. The Sahâbah ﷺ, due to their intense love for Rasulullâh ﷺ, could not bear to see this. Similarly, we find that many murîds find it extremely hard to see some-one ahead of their Shaikh. This is a sign of love. By love, a person acquires great treasures.

When the Sahâbah ﷺ began discussing this, Rasulullâh ﷺ used this as an opportunity to nurture them. He ﷺ explained that Allâh ﷻ through His grace has made this system binding in the world that whoever gains highness and greatness in this world will definitely be brought down.

وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ عَزَّ وَجَلَّ

He who has pride, Allâh ﷻ disgraces him. (Shuabul Imân)

A person wants greatness for himself. All people must praise him and honour him. He eventually is brought down and disgraced. Therefore, every action of a person must be done sincerely for Allâh's pleasure.

حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَىْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ

الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَىْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ ".

Abu Hurairah ﷺ narrated that Rasulullâh ﷺ said, "Allâh said, 'I will declare war against him who shows hostility to a friend of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (performing salâh or doing other extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

I will declare war against him who shows hostility to a friend of Mine. – Every believer is a friend of Allâh ﷻ. Allâh ﷻ states,

اللّٰهُ وَلِيُّ الَّذِينَ آمَنُواْ

Allâh is the friend of those who believe. (Baqarah verse 257)

However, here this general friendship (*wilâyat âmmah*) is not meant. Here, special friendship (*wilâyat khâssah*) is meant, which refers to the close friends of Allâh ﷻ, the awliyâ. War is declared upon those who harm such people. There are only two groups of people upon whom Allâh ﷻ declares war:

1.) Those who take interest – Included in here are all those involved in banking institutes. Once, people asked Mufti Saîd Palanpûrî ﷺ about banking. He replied by saying, "Do not even ask about the institution whose backbone is interest." When the root is interest, how can its fruits be halâl? If you did not get married, and you get a child, how can the child ever become legitimate (*halâlî*)? He will definitely remain an illegitimate *(harâmî)*.

Even Islamic banks are not independent. They are bound to and tied to other conventional banks. There are four major banks in the world controlled by the Jews. All other banks in the world are linked to these four banks, directly or indirectly.

A person must not be fooled by titles like 'Islamic banking' and 'Shariah compliant'. If one purchases alcohol and places a label upon it, 'halâl liquor', it will not become halâl. One has to look at its reality, not the title placed upon it.

2.) Those who show enmity to the friends of Allâh ﷻ – Many people keep this enmity concealed in their hearts.

And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him – The first thing by which one will attain closeness to Allâh ﷻ is fulfilment of farâidh (compulsory obligations.) There are many who perform abundance of nafl and wazifahs, but give less importance to their farâidh. This is totally incorrect. A person must have correct priorities in life. Once a person performed ibâdah for a major

portion of the night, but was absent for the Fajr salâh. Umar ﷺ said to his mother, "I prefer that he sleeps the whole night, but he does not miss his Fajr salâh."

and My slave keeps on coming closer to Me through performing nawâfil – The foremost in this matter is salâh. A person should endeavour to perform his ishrâq salâh, salâtud-duhâ, awwâbin and tahajjud salâh.

so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks– Many salafis feel that it is incorrect to interpret any of Allâh ﷻ's qualities, and they should be left on their outward meaning.

The Christians believed in one deity, but believed that Allâh ﷻ transmigrated (hulûl) into Isâ ﷺ. This is definitely a wrong belief.

On the other hand, the salafis cannot deny this hadith. They also cannot take the literal meaning, as it will imply hulûl. They are thus forced to interpret this hadîth. If anyone of them has to confront you, then show them this hadith. There can be no doubt in the authenticity of the hadîth, since it is from Sahîh Bukhârî. Ask them to translate this hadith, and see what meaning they offer. Tell them not to interpret the words, but to mention them as they are.

The meaning, as explained by our seniors, is that Allâh ﷻ protects a person's eyes from looking at harâm, ears from listening to harâm, tongue from speaking of harâm. Another meaning is that Allâh ﷻ places great blessings in their limbs. When they look at

some-one, the person becomes affected. When they speak, there is effect in their speech.

Mullâ Alî Qârî ﵀ said regarding the gaze of such people,

الذي يجعل الكافر مؤمنا والجاهل عالما والفاسق وليا

Which will turn a disbeliever into a believer, an ignoramus into a scholar and a sinner into a walî.

There are many people who cannot control their limbs from evil. If one fulfils his compulsory duties (farâidh), followed by extra (nawâfil), then inshâ-Allâh, Allâh ﷻ will protect him from these evils and grant him control over them. Many people desire that the pious should come to their homes so that they can acquire barakah (blessings). Become a pious person yourself, and there will be barakah (blessings) with you all the time.

If he asks Me, I will give him – He becomes a person whose duâs are readily accepted. It is for this reason that till today, people invite the pious to their homes, and to their businesses. They desire the duâs of such people. If a person becomes pious himself, he will be such that his duâs are readily accepted.

A true friend of Allâh ﷻ, a wali, a shaikh is such that the does not connect people to himself, but to Allâh ﷻ. He wishes that others become awliyâ. He is not such that he wants all to invite him, to honour him and to respect him. He wants others to gain high levels.

I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him. – Allâh ﷻ

is free from having the quality of hesitation like human beings. We hesitate because we are not sure as to what to do. This is impossible for Allâh ﷻ. Here Allâh ﷻ is explaining the love He has for His servants, who do not want to leave the world. Just as a lover does not want to cause any displeasure to his beloved, Allâh ﷻ does not want His friends to be displeased when they are leaving the world. This has been explained as hesitation, just as one hesitates to do something which will cause harm to his friend, even though there is only goodness finally for the friend. Due to worldly attachments and connections, a person dislikes leaving this world. However, at the time of death, when one sees what has been prepared for him in the hereafter, he eagerly waits to meet Allâh ﷻ.

باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

{وَمَا أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

CHAPTER: "I HAVE BEEN SENT, AND THE HOUR AS THESE TWO"
THE MATTER OF THE HOUR IS NOT BUT LIKE THE BLINKING OF THE EYE OR EVEN CLOSER. VERILY ALLÂH ﷻ HAS POWER OVER EVERYTHING.

From the time Allâh ﷻ created the world, He has sent down great ambiyâ ﷺ, commencing with Adam ﷺ and concluding with the best of creation, Rasulullâh ﷺ. Now, after the coming of Rasulullâh ﷺ, Qiyâmah will take place. The mere coming of

Rasulullâh ﷺ is a sign that Qiyâmah is close. It is another matter altogether as to how we view this closeness. The people of Makkah Mukarramah used to ask, “When is Qiyâmah going to take place?” According to a person’s intellect and thoughts, he poses forward questions.

If a person is in a hurry, and he has to wait at some traffic lights for half a minute, then it feels as though the traffic light is not working. Similarly, man is hasty in nature, as mentioned by Allâh ﷻ in the Qurân. Therefore, man feels that such a long era has passed, but Qiyâmah has not as yet arrived. However, before Allâh ﷻ, the matter is not such. The time of the beginning of creation till the end is small in His eyes. So, after the coming of Rasulullâh ﷺ till Qiyâmah, there is not much time in the Divine system. Another example to understand this long wait is a person who goes to the dentist. He feels that the dentist is taking forever, whereas the treatment may be only for a few moments. Man only feels the length of time, which if compared to other times, is minimal. If a person compares the time when we were in âlam-arwâh (realm of souls), the existence of the earth, the coming of Adam ﷺ as well as all the ambiyâ ﷺ, to the time of the coming of Rasulullâh ﷺ till the end of time, we will realize that this time is very minimal. That is why Rasulullâh ﷺ has stated that Qiyâmah is very close. In a verse of the Quran Karîm, Allâh ﷻ declares,

وَمَا أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The matter of the Hour is not but like the blinking of the eye or even closer. Verily Allâh ﷻ has power over everything. (Nahl verse 77)

Qiyâmah will come so quickly and suddenly that people will be completely unprepared and shocked. A narration of this subject matter will be mentioned further ahead. Allâh ﷻ then states that it is possible that a person cannot fathom how fast Qiyâmah will take place, and he regards it to be far-fetched. Therefore, at the end of the verse, He ﷻ explains His complete and perfect power over everything.

The object of this hadith is not so that a person listens and learns it, but so that a person begins his preparations for that life. There are two Qiyâmahs: a minor one (*Qiyâmah-sughrâ*) which is every person's death; and a major one (*Qiyâmah-kubrâ*), which is when the whole world will be destroyed and then all will be resurrected.
Many times, death comes suddenly in this world. A person is sitting in his car with his family, laughing and talking. The next moment there is an accident. Three people pass away. Similar will be the Day of Judgement. Therefore, every person should be prepared from beforehand.

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُعِثْتُ أَنَا وَالسَّاعَةَ هَكَذَا ". وَيُشِيرُ بِإِصْبَعَيْهِ فَيَمُدُّ بِهِمَا.

Sahl ﷺ narrates that Rasulullâh ﷺ said, "I have been sent and the Hour (is at hand) as these two," showing his two fingers and sticking (separating) them out."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ . هُوَ الْجُعْفِيُّ . حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، وَأَبِي التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ ".

Anas ﷺ narrates that Rasulullâh ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers).

حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ، أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ ". يَعْنِي إِصْبَعَيْنِ. تَابَعَهُ إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ.

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers)."

This means that no time remains for the Hour (Qiyâmah). For example, if some-one says, "The crooks are by the door," then this means that one should not delay in the least bit. They are about to enter.

Qiyâmah will arrive suddenly. We see in this world when an ijtimâ' takes place. Tents are placed in the ground, arrangements are made, and toilets are built up. These preparations take so much of time. After the completion, in very quick time, everything is brought down. Still too, there, time is taken to bring everything down. However, for Allâh ﷻ, no extra time is needed. Qiyâmah will arrive as soon as He ﷻ wishes. In a split second, everything will take place.

باب

CHAPTER: THE RISING OF THE SUN FROM THE WEST

The sun rises daily from the east. Majority of people are completely unaware of this basic fact. Man's nature is such. That which occurs before him daily goes by unnoticed. Many a times, we ask people at the airport from which direction the sun rises there, so that we are able to determine the direction of the Qiblah. Majority of the people are unaware.

If a person knows where the sun rises and sets, he can easily determine the direction of the Qiblah. In South Africa, if a person faces his right hand in the direction of the place where the sun rises, and his left hand in the direction where the sun sets, he will be facing north, the direction of the Qiblah. In every country, a person can use this method very easily to determine the direction of the Qiblah, on condition he knows the relation of the country to Makkah Mukarramah.

Many of the minor signs of Qiyâmah have already taken place. The fore-runners to Dajjâl have been clearly seen. Now it only remains for him to emerge. One major sign of Qiyâmah is the rising of the sun from the west. When people see this, they will desire to accept îmân, but it will not be accepted from them. Îmân accepted by Allâh ﷻ is îmân (belief) in the unseen, that which one has heard, not îmân in those things which one has seen. For this reason, a person's îmân is accepted as long as he has life in him. However, once the pangs of death commence, when one sees the Angel of Death and the matters of the hereafter, then a person's îmân will not be accepted. Firawn wanted to accept as this moment, but his îmân was rejected. Allâh ﷻ states,

آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

What now, whereas you had disobeyed before, and you were from those who committed corruption. (Yunus verse 91)

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ

مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا، لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلاَنِ ثَوْبَهُمَا بَيْنَهُمَا فَلاَ يَتَبَايَعَانِهِ وَلاَ يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلاَ يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهْوَ يَلِيطُ حَوْضَهُ فَلاَ يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلاَ يَطْعَمُهَا "

Abu Hurairah ﷺ narrates that Rasulullâh ﷺ said, "Qiyâmah will not occur till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allâh). But that will be the time when 'The Imaan of a person will be of no benefit to him if he had not believed before, or if he had not carried out any good deeds."' Qiyâmah will occur (so suddenly) that two persons spreading a garment between them will not be able to conclude their deal, nor will they be able to fold it up. Qiyâmah will occur while a man is carrying the milk of his she-camel, but cannot drink it; and Qiyâmah will take place whilst a man will be plastering his pond but he will not be able to drink from it; and Qiyâmah will take place when some of you has raised his food to his mouth but cannot eat it."

People will be involved in their normal worldly affairs, when suddenly Qiyâmah will take place. A person will go shopping, and buy goods. He will not have utilized these goods as yet, and Qiyâmah will take place. A person will renovate his house, but will not have started living therein when Qiyâmah will take place. According to other narrations, we learn that there will not be any Muslims living at that time. There will only be disbelievers. Sin will have become rampant. On such people, who will be completely engrossed in the world will Qiyâmah take place.

باب " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ "

CHAPTER: WHOEVER LOVES TO MEET ALLÂH, ALLÂH LOVES TO MEET HIM

This is actually from the side of Allâh ﷻ. When Allâh ﷻ loves a person, then Allâh ﷻ places His love in the person. This is not due to our doing. When Allâh ﷻ loves a person, then He ﷻ grants the person the ability to do such actions which is beloved to Allâh ﷻ. Allâh ﷻ creates qualities like humility, *shukr* (gratitude) in the person. Thereafter Allâh ﷻ draws the person to Himself. The poet beautifully states,

یہ قدم اٹھتے نہیں اٹھائے جاتے ہیں میں آیا نہیں لایا گیا ہوں

محبت دے کہ تڑپایا گیا ہوں میں لاکھ سمجھا محبت کے اسرار نہیں سمجھا سمجھایا گیا ہوں

My foot does not move. It is moved. I did not come, I was brought. I was granted love and made restless, I thought that I understood the secrets of love, I did not understand, I was made to understand.

The main thing is to attain the love of Allâh ﷻ. Allâh ﷻ has granted us billions of bounties. If one cannot love such a Benefactor, then he is not worthy. Some person places ten thousand rands in your bank account every week. You do not even think to find out who the person is, let alone thanking him. What kind of human being are you? What is ten thousand or even hundred thousand compared to the favours of Allâh ﷻ upon us? Allâh ﷻ has granted us existence, the great wealth of îmân, our limbs, our sensory organs, and billions of other favours. However, man does not even think of acknowledging and thanking Allâh ﷻ

for these favours. This is not a human, in fact, he is lower than an animal. A dog receives a slice of bread from your doorstep. It therefore refuses to move away from there, and is faithful to the person. Man receives so many bounties from Allâh ﷻ, but does not even think of Allâh ﷻ. Even if he performs salâh, he is unmindful of Allâh ﷻ in his salâh. This is because he does not have connection with Allâh ﷻ. This needs to be created within a person. He needs the love of Allâh ﷻ. A person is married. He is wealthy and provides all the amenities of life for his wife. He fulfils all the rights of his wife, and she in turn, fulfils all of his rights. However, there is no love between them. This marriage is very dry and brittle. On the other hand, there is a poor couple, who do not even have enough food. They live in a tin shanty. However, there is love between them. What enjoyment won't they have?

Similarly, one person worships Allâh ﷻ. He fulfils all his obligations, but he does not have within him the love of Allâh ﷻ. On the other hand, there is a person who does not perform much extra nafl actions. He performs his salâh, does dhikr and makes tilâwah, which is mingled with the love of Allâh ﷻ. There is a world of difference between the two. After this love is created, then a person will definitely desire to meet Allâh ﷻ. If you know of a person with outstanding qualities, but you have not met him till now, only speaking to him on the phone, then naturally the desire will come in your heart to meet him. Once a person builds up contact with Allâh ﷻ, then automatically he will desire to meet Allâh ﷻ. Allâh ﷻ addresses the Jews in the Qurân,

قُلْ يَاأَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاء لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ

Say, O Jews, if you claim that you are the friends of Allâh, then desire death if you are truthful. (Jumuah verse 6)

Every one of us should think, "Do we possess any desire whatsoever for death?" Are we like the Jews? Remember that death is a bridge which joins the lover to the beloved.

الموت جسر يوصل الحبيب الى الحبيب

A person who has love for Allâh ﷻ will desire death. Khâlid ibn Walîd ؓ states that he went out in battle so many times, not for victory or gaining spoils of war, but only to gain martyrdom, so that he could meet Allâh ﷻ. There are so many awliyâ who used to cry and supplicate, "O Allâh! I cannot bear it any more. I want to meet You. I cannot bear this separation." Immediately thereafter they passed away. Therefore, if we desire to meet Allâh ﷻ, then He too will desire to meet us.

Allâh ﷻ is not like people of this world. If you wish to meet them, then many times they do not wish to meet you. A husband loves and desires his wife, but she has no feelings and love for him. She leaves the home and refuses to return. However, due to coercion from her parents, she returns with a heavy heart. What type of relationship will remain thereafter? Allâh ﷻ, on the other hand, is such that if you desire to meet Him, He ﷻ will definitely desire to meet you. At the time of death, an announcement is sounded,

يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

O soul which is at ease, return to Your Sustainer, whilst you are happy with Him, and He is happy with you. (Fajr verse 27-28)

We can well imagine how that meeting will be. Its enjoyment will far supersede the enjoyment of the bounties of Jannah. Therefore, this love has to be inculcated and nurtured. Such love is created through the recognition of Allâh ﷻ. The more one recognizes Allâh ﷻ, the favours of Allâh ﷻ, the qualities of Allâh ﷻ, and the power of Allâh ﷻ, the more he will gain the love of Allâh ﷻ. Allâh ﷻ loves to meet such a person.

حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ". قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ إِنَّا لَنَكْرَهُ الْمَوْتَ. قَالَ " لَيْسَ ذَاكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَىْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَىْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ ". اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمْرٌو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ سَعْدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

Ubada ibn Sâmit ﷺ narrates that Rasulullâh ﷺ said, "Who-ever loves to meet Allâh, Allâh (too) loves to meet him and who-ever hates to meet Allâh, Allâh (too) hates to meet him". Aishah ﷺ, or some of the wives of Rasulullâh ﷺ said, "But we dislike death." He ﷺ said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allâh's pleasure with him and His blessings upon him, and so at that time

nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allâh, and Allâh (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allâh's torment and His punishment, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allâh, and Allâh too, hates the meeting with him."

حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ".

Abu Musa ﷺ narrates that Rasulullâh ﷺ said, "Whoever loves the meeting with Allâh, Allâh too, loves the meeting with him; and whoever hates the meeting with Allâh, Allâh too, hates the meeting with him."

He who dislikes meeting Allâh ﷻ, Allâh ﷻ dislikes meeting him. – A person is going to visit a pious person. He takes his children along with him. The children do not know the status and rank of the pious person. They fear going to him. Unfortunately, many people make their children frightened of Moulanas, saying that the Moulana will hit and shout them. Therefore, children fear going to them. Similarly, those who do not know Allâh ﷻ, they fear going to Him. However, those who are aware know that Allâh ﷻ is Most Forgiving, Most Merciful, Most Compassionate, Most Gracious, they do not fear returning to Him ﷻ.

We dislike death – This shows the intense sincerity of the Sahâbah ﷺ. Whatever was in their hearts, they uttered. They would

immediately try to find the answer for any doubt which arose in their minds. We today make a big show of our piety, and will not admit our weaknesses. The Sahâbah ﷺ were of a different nature.

believer – Here a perfect believer is meant, a person who has prepared for the hereafter and for his meeting with Allâh ﷻ. When the angel of death arrives to take his soul away with the shroud of Jannah, he is prepared to leave this world with great enthusiasm. In fact, Allâh ﷻ sends salâms to such a person. He is shown the wonderful bounties of Jannah in this very world. Which person will then not desire to hasten towards the Hereafter? All the bounties of this world will be inconsequential in relation to the bounties of the hereafter.

On the other hand, the disbeliever will be shown his abode in the Fire. He will be given 'glad tidings' of the Fire, which in reality is a mockery of him. He will see the snakes, the scorpions, and all the other punishments he is to receive. It is no wonder then that he will dislike meeting Allâh ﷻ and Allâh ﷻ will dislike meeting him.

Those who build up a connection with Allâh ﷻ are granted two Jannahs as mentioned by Mullâ Alî Qârî ﷺ, in the explanation of this verse,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

As for the one who fears standing before His Sustainer are two gardens. (Rahman verse 46)

Mullâ Alî Qârî ﷺ states under the explanation of this verse,

وَقَالَ بَعْضُ الصُّوفِيَّةِ: جَنَّةٌ مُعَجَّلَةٌ فِي الدُّنْيَا بِالْحُضُورِ مَعَ الْمَوْلَى وَجَنَّةٌ مُؤَجَّلَةٌ فِي الْآخِرَةِ بِلِقَاءِ الْمَوْلَى وَالدَّرَجَاتِ الْعُلَى

Some Sufis states, "One immediate Jannah in this world in the presence of Allâh, and one Jannah in the hereafter when meeting Allâh and attaining high ranks. (Mirqât hadeeth no 2376)

Allâh ﷻ is such

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ.

Every day, He is in a different splendour. (Rahmân verse 29)

Allâmah Alûsî ﷺ explains every day (yaum) to mean,

كُلَّ يَوْمٍ كل وقت من الأوقات ولحظة من اللحظات

At every moment and every second.

One who is always in the thoughts and connection with Allâh ﷻ, then his condition becomes similar. At every moment, he is in a different splendour, and different enjoyment. This world has already become Jannah for him.

A person is proposed to a girl. Even though this is forbidden, but he remains in thoughts of her all the time. He derives great enjoyment by mere fantasizing. His friends try to engage him in other activities, but he is not interested. He is in *hudhur* of the girl. When he now meets her, *liqâ* has taken place. What can be said about this meeting? This is a mere mortal of this world. What can be said about the person who meets Allâh ﷻ?

When a girl gets married, there is a bit of difficulty as she is leaving the place where she grew up, where she spent her childhood. She is leaving her parents, as well as brothers and

sisters. However, as soon as she meets her husband, and sits in his lap, she forgets everything else. Similarly, a believer has connections in this world. When leaving this world, there is definitely some difficulty attached. However, as soon as he gains the enjoyment there, he forgets everything of this world.

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهْوَ صَحِيحٌ " إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ". فَلَمَّا نَزَلَ بِهِ، وَرَأْسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةً، ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ". قُلْتُ إِذًا لاَ يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ . قَالَتْ . فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ صلى الله عليه وسلم قَوْلُهُ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى ".

Aishah ﵂ narrates, "When Rasulullâh ﷺ was in good health, he used to say, "No nabi's soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of Rasulullâh ﷺ approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allâh (with) the highest companions." I said, "Hence he is not going to choose us." And I came to know that it was the application of the narration which he ﷺ used to narrate to us. And that was the last statement of Rasulullâh ﷺ (before his death) i.e., "O Allâh! With the highest companions."

بَاب سَكَرَاتِ الْمَوْتِ

CHAPTER: SEVERITY OF DEATH

The soul is connected to the body of one's life. Now it is clear that when it is removed, there will be some pain and difficulty. The soul of some people depart with great easiness, whilst others depart with great difficulty. This too can be witnessed outwardly. In reality, only Allâh ﷻ knows the true state of a person. Sometimes, it may seem that the person is undergoing great difficulty, whereas he is in great comfort. Another person may seem to be such that his soul is emerging with great easiness, whereas he is undergoing great difficulty. If a person goes to the graveyard and sees many of the disbelievers' graves, he might find them to be well kept. Looking at the external, he may fall into deception, thinking that the inhabitants of the graves are living very comfortably. On the other hand, sad to say, many of the Muslim cemeteries and graveyards are not well maintained. However, the Muslims are in great enjoyment and comfort. So, one should never be deceived by outward forms.

At times, Allâh ﷻ utilizes the pangs of death to remove sins from a believer. Once a pious person was about to pass away. He had a glass of water at his head-side. Desiring to drink the water, he stretched his hands forward, but Allâh ﷻ made it such that it fell before he could drink it, and he passed away thirsty. On the other hand, there was a disbeliever who desired to eat a fish, which was only found in a faraway land. Allâh ﷻ made such arrangements that the fish was caught, transported to this land, brought to this person's house, cooked and fed to him before he

passed away. The Angel of Death was surprised to see so much of arrangements done for the disbeliever, whereas the believer was deprived of even a glass of water. Allâh ﷻ explained that the disbeliever had some good deeds to his credit. Allâh ﷻ wanted to repay him in this world, so that nothing remained for him in the Hereafter. On the other hand, the believer had committed some sin for which he had not repented. Since the punishment of the Hereafter is so severe, Allâh ﷻ deprived him of water as an expiation for that sin, so that he could return to Allâh ﷻ, clean and pure from all sins.

There are those people whose souls emerge so easily, just like a hair being taken out of flour. These are the people who make effort on themselves. There are many examples of people who heard a lecture on Jannah, and in ecstasy, passed away there and then. On the other hand, one who has not prepared is not ready to leave this word. He wants to remain here longer and longer. Rasulullâh ﷺ said,

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الكَافِرِ

The world is a jail for the believers, and paradise for the non-believers.. (Muslim, Tirmidhi)

No person in his sane mind desires to remain in jail. A bird in a cage is always looking to escape. As soon as it finds its cage open, it flees to freedom. Similarly is the case with the true believers. When they see the bounties of Jannah before them, their souls, in great joy, soar to the heavens.

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ أَبَا عَمْرٍو، ذَكْوَانَ مَوْلَى عَائِشَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ . رضى الله عنها . كَانَتْ تَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ بَيْنَ يَدَيْهِ رَكْوَةٌ . أَوْ عُلْبَةٌ فِيهَا مَاءٌ، يَشُكُّ عُمَرُ . فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ، فَيَمْسَحُ بِهِمَا وَجْهَهُ وَيَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ ". ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ " فِي الرَّفِيقِ الأَعْلَى ". حَتَّى قُبِضَ وَمَالَتْ يَدُهُ. قَالَ أَبُو عَبْد اللَّهِ الْعُلْبَةُ مِنْ الْخَشَبِ وَالرَّكْوَةُ مِنْ الْأَدَمِ.

Aishah ﵂ narrates, "There was a leather or wood container full of water in front of Allâh's Messenger ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying, "None has the right to be worshipped but Allâh! No doubt, death has its stupors." Then he raised his hand and started saying, "(O Allâh!) With the highest companions." (and kept on saying it) till he expired and his hand dropped."

Lâ ilâha illallâh – This noble quality is found amongst the Arabs till today. We are greatly lacking in this aspect. Whenever any matter of happiness, sorrow or surprise occurs, they immediately recite 'Lâ ilâha illallâh.' These words were supposed to be a distinguishing sign of the believers, but are unfortunately totally neglected.

Nabî ﷺ underwent pains, as the Ambiyâ ﵈ undergo the most amount of difficulties, since they are closest. Together with this, Allâh ﷻ grants the quality of patience and even enjoyment in these difficulties. How can one be granted enjoyment in difficulties? To easily understand this, study the following example. In Bombay, there is a beach called Chopati. There,

chevra[1] is sold. This chevra is so strong, that whilst eating it, water comes out from a person's nose and eyes. Other onlookers pity and feel sorry for him. However, after purchasing and eating one packet, he returns a short while later, only to buy another one.The reason for this is that a person from the outside cannot perceive the enjoyment experienced by the person internally. He feels that the person is in great distress.

Similarly, the pious person outwardly undergoes great difficulties at the time of death. However, internally he is extremely overjoyed. Another example to understand this is of a pious person who awakens for tahajjud. He cries and makes so much duâ, that others feel pity for him. However, if he is asked to abandon tahajjud and duâ, he will not be pleased at all. In fact, he will absolutely refuse to do so. There is so much of enjoyment in taking the name of Allâh, but outwardly, people cannot fathom its joy, since it is interlinked to the heart.

حَدَّثَنِي صَدَقَةُ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رِجَالٌ مِنَ الأَعْرَابِ جُفَاةً يَأْتُونَ النَّبِيَّ صلى الله عليه وسلم فَيَسْأَلُونَهُ مَتَى السَّاعَةُ، فَكَانَ يَنْظُرُ إِلَى

[1]Bombay mix is the name used in the United Kingdom and Ireland for a traditional Indian snack mix known as chevra. The English name originates from the city of Mumbai (formerly known as Bombay), India. It consists of a variable mixture of spicy dried ingredients, which may include fried lentils, peanuts, chickpea flour noodles, corn, vegetable oil, chickpeas, flaked rice, fried onion and curry leaves. This is all flavoured with salt and a blend of spices that may include coriander and mustard seed. The traditional Indian food can be eaten as part of a meal; as a standalone snack, though, it is usually consumed with the hands.

أَصْغَرِهِمْ فَيَقُولُ " إِنْ يَعِشْ هَذَا لاَ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ ". قَالَ هِشَامٌ يَعْنِي مَوْتَهُمْ.

Aishah ﵂ narrates, "Some rough bedouins used to visit Rasulullâh ﷺ and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this person should live till he is very old, your Hour (the death of the people addressed) will take place." Hisham said that he meant (by the Hour), their death.

A few people came to Nabî ﷺ. Amongst them was a small child. So Nabî ﷺ said to them that if this child has to live to an old age, all of you would have passed away by that time. In other words, they should not worry about the Day of Qiyâmah, but their own qiyâmah, which is the time of death.

People generally ask questions which is of no benefit to them. For example, if a person is on the moon, then which moon must he sight for Ramadhân? A person asks these funny questions and regards himself as very intelligent. An intelligent one is he who prepares for death and the hereafter.

Every person is generally concerned with that which is not his responsibility. Instead of worrying about oneself, people are always seeing the faults of others. The public don't worry about fulfilling their duties, but are always worried about the rulers. Similarly the rulers do not fulfil their duties, but are more worried about what the public are doing. The wife demands her rights, but fails to fulfil her husband's rights. The husband demands his rights, but does not care to see whether he is fulfilling his wife's rights.

Here too, Rasulullâh ﷺ drew their attention to the fact that they should not be overly concerned of the time of Qiyâmah, but should rather be concerned of their death and preparations which they should make for it.

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ الأَنْصَارِيِّ، أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ " مُسْتَرِيحٌ، وَمُسْتَرَاحٌ مِنْهُ ". قَالُوا يَا رَسُولَ اللَّهِ مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ قَالَ " الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلاَدُ وَالشَّجَرُ وَالدَّوَابُّ ".

Abu Qatada ibn Rib'i Al-Ansari narrates, "A funeral procession passed by Rasulullâh ﷺ who said, "Relieved or relieving" The people asked, "O Allâh's Messenger ﷺ! What is relieved and relieving?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allâh, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him."

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، حَدَّثَنِي ابْنُ كَعْبٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مُسْتَرِيحٌ، وَمُسْتَرَاحٌ مِنْهُ، الْمُؤْمِنُ يَسْتَرِيحُ

Abu Qatadah ﷺ narrated that Rasulullah ﷺ said, "Relieved or relieving. And a believer is relieved (by death)."

Even though the Arabs were experts in the Arabic language, they were at times forced to ask Rasulullâh ﷺ the meaning of his eloquent speech.

Nasab – this refers to such ibâdah which tires a person out, he can feel some strain. In the Qurân Karîm, Allâh ﷻ states,

وَإِلَى رَبِّكَ فَارْغَبْ

When you have completed (your effort), then tire yourself (in worship.) (Sharh verse 8)

Fasting in Winter is quite simple. However, when a person fasts in Summer, there is some difficulty placed on one. One has to awaken early for tahajjud. This is *nasab*. A person should make so much ibâdah that he can feel some strain on his limbs. At times, Rasulullâh ﷺ used to perform such lengthy rak'ats of salâh, which would cause his blessed feet to swell up. Once Abdullah ibn Masûd ؓ performed salâh behind Rasulullâh ﷺ at night. He eventually wanted to break his salâh and go away as Rasulullâh ﷺ recited so many juz of the Qurân in one rak'at.

Evil person – He used to always speak to people in a vulgar manner, and he used to be rough and crude. People are now at rest. They are safe from his evil. Due to his sins, rains were stopped. Now that he has gone, rains have begun falling. The whole creation is pleased with his death.

Someone has beautifully stated, "When you were born, you were crying and all around you were laughing. Live such a life that when you pass away, you are laughing, and everyone around you is crying."

Moulana Inâmul Hasan Saheb ﷺ said, “Live your life like Ramadhân. Your death will come like Id.”

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهُ صلى الله عليه وسلم " يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ "

Anas ibn Malik narrated that Rasulullah ﷺ said, “When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him.”

Three things follow the dead body to the grave-yard. – This was in accordance with the practice of the Days of Ignorance, where even a person’s wealth would be taken along. Even in today’s times, a person’s family members, friends and his deeds go to the graveyard. However one’s deeds cannot be seen.

Nabî ﷺ mentioned this reality that two of these three return whilst one thing remains with a person. Thereafter Nabî ﷺ himself explained in detail the reality.

Family - The first is a person’s family who proceed to the graveyard. Thereafter they return home. Our Sheikh ﷺ has beautifully depicted this,

شکریہ اے قبر تک پہنچانے والوں شکریہ اب اکیلے ہی چلے جائیں گے اس منزل سے ہم

Thanks to you who are carrying my body to the grave, thanks
Now, I will be going all alone from this stage onwards

This is just like how a person drops his visitor at the airport. There are many airports where those who are not flying are not even allowed in the building of the airport. At some places, these people can only come to such places where the security are stationed. They cannot proceed any further. Likewise, these people only come to leave their 'passenger'. They cannot accompany him through immigrations, where he is being questioned about his 'passport' of îmân.

In another poem, Hazrat ﷺ said,

دبا کے قبر میں سب چل دیے دعا نہ سلام ذرا سی دیر میں کیا ہو گیا زمانے کو

After burying me in the grave, they all have left
Without dua'a, without salâm
What has happened to people in such a short while?

wealth – The second thing is a person's wealth, which was taken in past eras. This was to show a person's status. Nowadays, this will prove to be extremely dangerous. This money is kept at home where it is now distributed. So much of fighting takes place over this wealth. Amongst the Chinese, this habit was also prevalent that the person's money would be buried with him. One sly person remarked, "Give me all the cash, and I will place a cheque in exchange for the same amount." Even if this money is kept there, it is of no benefit to a person. In short, even if money is buried in the grave with a person, it will be of no use to him there.

Before going into the grave, the children and grandchildren would visit their parents and grandparents. When departing, they would request duâs. Now, there is no greeting and no request for

duâs. In a short space of time, what changes have taken place in the world.

but the deeds continue to stay with the dead person – However, sad to note, man tries to please every-one else. Very little effort is made for those deeds which will remain forever with a person. All deeds will remain with a person: good and evil. The good deeds will manifest themselves in a beautiful form, causing comfort to a person. Evil deeds will manifest themselves in the form of scorpions, snakes and other wild animals. For a person to have an easy exit from this world, he must endeavour to correct his actions, so that he can leave this world comfortably. A person must correct his beliefs, acts of worship, business dealings, social life and character.This is where effort must be placed.

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعَدُهُ غُدْوَةً وَعَشِيًّا، إِمَّا النَّارُ وَإِمَّا الْجَنَّةُ، فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى تُبْعَثَ إِلَيْهِ".

Ibn `Umar ﷺ narrated that Rasulullâh ﷺ said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, "That is your place till you are resurrected and sent to it."

Two places have been allotted for every person, one in Jannah and one in Jahannum. A person has been sent in this world to reserve one place and to cancel the reservation for the other. The person who cancelled his reservation of Jahannum and reserved his place in Jannah is first shown the Fire and told, "This was supposed to have been your place. This has been cancelled."

Thereafter he is shown his place in Jannah, so that his joy and happiness can increase. On the other hand, those doomed to the Fire of Jahannum are first shown their place of Jannah and thereafter they are shown their final abode. This will only add to their grief and misery.

The effects of Jannah and Jahannum are felt in the grave. If a person is going to Jannah, the wonderful breezes and comfort are experienced by the soul in the grave. If Jahannum has been written for a person, then the heat and hot winds of Jahannum are experienced in the grave. In short, every person needs to make effort for that life which is to come, and which will be everlasting.

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا "

`Aishah ﷺ narrated that Rasulullâh ﷺ said, "Do not abuse the dead, for they have reached the result of what they have done."

Worry about yourselves. Don't speak ill of the deceased. They have left this world. There is no benefit in speaking ill of them. They will receive the recompense of what they have done, you have to worry about how you will fare there. Daily, we hear reports of young children who leave this world. Therefore, keep death always before one. Never think that this is the time to enjoy myself. I will correct myself later on. This is a mere deception of Shaytân. The effort we have to make is not that difficult. A person must fulfil his farâidh, wâjibât, sunnah muakkadah and abstain from sins. He will be successful in the hereafter. The more you do, the better for you. Convey the message of dîn, whether it is by

tabligh, writing, teaching, social welfare work, jihad, etc. The effort needed to be made for the hereafter is not difficult at all. May Allâh ﷻ grant all of us the ability! Amîn.

Alhamdulillâh, we have come to the end of this chapter. Finally, I will recite to you five valuable duâs which I have learnt from my elders.

1.)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

O our Sustainer, accept from us. Undoubtedly You are All Hearing, All-Knowing, and accept our repentance, since You are All-Forgiving, Most Merciful. (Baqarah verse 127)

رَبَّنَا– O our Creator, Sustainer and Nourisher. Our parents nurture us when we are small. The children therefore have love for their parents, especially the mother, who gave birth to them. The real doer is actually Allâh ﷻ. So our love and dependence on Allâh ﷻ must be to a higher degree.

تَقَبَّلْ- This is from the scale of *tafa'ul*. One of the specialities of this scale is *takalluf*. This means that my action is not worthy of acceptance. O Allâh, through Your grace and kindness, accept it from me.

By reciting this and pondering over the meaning, a person will be saved from the evil quality of pride. A person will realize that whatever work he has done is actually a gift granted to him by Allâh ﷻ.

وَتُبْ عَلَيْنَآ – That act of worship which is followed by repentance and seeking of forgiveness is truly beloved to Allâh ﷻ. That which ends with pride and arrogance is disliked by Allâh ﷻ. When a

person keeps saying “me’, me’ ”(‘me’ in the Urdu language means I), like a goat, then its final result is that it is slaughtered. Allâh ﷻ hates the person who keeps saying, “I did this, I did that, I made so much effort.” Destroy this ‘I’ and become beloved in the sight of Allâh ﷻ.

2.)

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Whatever Allâh wants (will come to pass). There is no strength except by Allâh. (Kahf verse 39)

This is a verse of Surah Kahf. By reciting it over any bounty, the bounty will be protected and will remain. If a person looks at any worldly bounty e.g. his house, vehicle, parents, children, wife, wealth, etc. then Allâh ﷻ will look after and protect these bounties. Similarly, when looking at any religious bounty, then too a person should recite this duâ. Allâh ﷻ has granted a person the ability to perform his five times salâh with concentration and devotion, the ability to understand difficult texts of kitâbs, the ability to engage in studies, etc. by reciting this duâ, the bounty will be preserved by Allâh ﷻ.

3.)

الْحَمْدُلِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praises are due to Allâh ﷻ by whom this action was completed.

(Ibn Mâjah)

In this a person is attributing the bounty of the action to Allâh ﷻ. He acknowledges that he actually has no share in the action. It

was only and solely by Allâh ﷻ's grace that the action was brought to a completion. If this duâ is recited, then a person will be saved from pride and arrogance, as he will realize that everything is from Allâh ﷻ. It is no great achievement of his. Even if the whole world has to raise him, including his wife (which generally won't happen), he will not become swollen headed. Otherwise, a person thinks to himself, "What a powerful lecture I gave today!" even though no one else said anything. In fact, majority of the people did not even understand his lecture. They are upset with him and even say, "What nonsense he spoke!" However, he is building his own castles, and living in a dream world. By recital of this duâ, a person will Inshâ-Allâh be saved from this sickness.

4.)

سُبْحَانَ اللهِ وَبِحَمْدِهِ،سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،أَشْهَدُأَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Allâh is pure and all praises are due to Him. O Allâh, You are pure, and all praises belong solely to You. I testify that there is no deity besides You, I seek Your forgiveness and turn to You in repentance. (Amalul-Yaum wal Lailah of Nasaî, Mu'jamul-Kabîr of Tabrânî)

The fourth duâ is for kaffârah-e-majlis (expiation of sins committed in the gathering.) This duâ was recited by Rasulullâh ﷺ after Surah Nasr was revealed, and is actually compliance to the command given in the surah.

In this surah, Allâh ﷻ states,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Then recite the tasbih of Your Sustainer with His praises, and seek forgiveness. Verily He is Most Forgiving. (Nasr verse 3)

Tasbîh, hamd (praises) and istighfâr (seeking of forgiveness) are commanded in these verses. All three aspects are found in the above-mentioned duâ. In the last portion of his life, Rasulullâh ﷺ would recite this duâ abundantly. When Aishâh ؓ asked the reason for this action which was not done before, Rasulullâh ﷺ explained that he had been commanded by Allâh ﷻ to increase in these actions, when he sees people entering into Islam in droves.

By recital of this duâ two benefits are attained:
1.) By the blessings of this duâ, all weaknesses in the action will be removed. This is similar to a person who has prepared some article. He hands it to another to check for errors. The other person corrects these errors, and removes all the blunders and slips. Similarly, by reciting this duâ, the angels remove all our blunders and slips, and present our actions to Allâh ﷻ faultless.
2.) Allâh ﷻ places a seal on this action, and the only person who will be allowed to open it on the Day of Judgement will be the person himself. If sealed gifts are handed at a party, then every person has the desire to see what is in his parcel. Similarly, on the Day of Judgement, the person will be granted his parcel sealed. Another meaning is that on the Day of Judgement, a person will have to hand over his righteous actions to others for any excesses or wrongs he has done to them. However, those actions upon which this duâ was recited, will not be given to anyone else. It will be solely reserved for the person who had done the action. (Amalul-Yaum wal Lailah of Nasaî, Mu'jamul-Kabîr of Tabrânî)

5.)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Your Sustainer, the Sustainer of Honour is pure from that which they attribute, salutations upon the Messengers, and all praises are due to Allâh, the Sustainer of the Universe. (Sâffat verse 180-181)

The benefit of this duâ is that Allâh ﷻ will increase the rewards of the action to such an extent, that even if it is small, on the Day of Judgement, it will be so huge that a larger scale will have to be brought to weigh the action. The normal scale will not be big enough. Interest is harâm. Banks charge compound interest. For example, you owed them one hundred rands at a rate of ten percent. If you do not pay them, they now charge you interest on one hundred and ten rand, even though you did not take that extra money from them. Allâh ﷻ grants compound rewards. A small action will be multiplied so many times by the blessings of this duâ.

These duâs should be recited after every action, after salâh, after tilâwah, after studying, after dhikr, etc.

Finally, every action should terminate with durûd sharif. Hazrat Umar ﷺ used to encourage the people to recite durûd in their duâs, so that their duâs become accepted. A person is stuck on the road. He calls the AA tow-truck service, who tows his car away. Our actions are stuck. The recitation of durûd sharîf causes our actions are towed to the court of Allâh ﷻ and to be accepted. In an airport, a tug pulls the airplane onto the runaway, despite

the fact that the tug is so small, and the plane is so heavy with all its passengers, luggage and engine. Thereafter the plane flies in the air at hundreds of kilometres per hour. Durûd sharif causes our actions to fly to the Divine court. Moulana Bayazîd Saheb ﷺ used to say, "Allâh ﷻ has placed durûd sharîf at the end of salâh so that our salâh can be accepted in the Divine Court. Our salâh is so weak, but because Allâh ﷻ wants to accept our salâh, He ﷻ has placed durûd there so that it can be accepted.

جَزَى اللهُ عَنَّا مُحَمَّدًا ﷺ مَّا هُوَ اَهْلُهُ

'May Allâh ﷻ reward Muhammad ﷺ on our behalf, such a reward that he is deserving of. (Tabrani in Kabîr and Awsat)

May Allâh ﷻ accept from all of us, grant us the ability to practise, and to convey this message to others. May Allâh ﷻ be pleased with all of us!

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